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WOMAN'S WORK FOR WOMAN.

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WOMAN'S WORK FOR WOMAN.

VOL. VIII. AUGUST, 1893. No. 8.

TO A telegram sent from the Mission House, July 14, to the Secretary of State, inquiring what protection would be afforded to our missionaries in the event of war in Siam, reply came that government has, at present, no vessel in Asiatic waters, and they must depend on the American Legation at Bangkok.

NEWS again from the Bule country where Dr. Good spent three weeks in April. He was well throughout the trip, having experienced no coast malaria, though it rained nearly every day, paths were full of water, bushes hardly ever dry. Carriers, whom he secured last year only with difficulty, can now be had upon call. He found a shorter road than before and thinks that, in the dry season, the first interior station can be reached, by a good walker, in three and a-half days. The first distrust on the part of the people along the route and at Nkonemekak has melted away; they greeted Dr. Good everywhere with enthusiasm, crowded about to hear him preach, and few now asked the old question "What are you seeking for?" He saw their "unspeakable immorality" but all he learned "emphasizes the vastness" of the new African field before us.

EIGHTEEN adults were baptized at Batanga, W. Africa, April 23d. They recited together the Apostles' Creed, and Mr. Godduhn welcomed each to the Church, separately, in the Benga tongue.

Miss Babè had made a beginning in leading the woman's meeting in their language and was teaching the boys in German, which they seemed bound to pronounce "Every way except the right way." Miss Nassau had promised a doll to any girl who learned to read well.

A DELIGHTFUL awakening is reported from Woodstock School, N. India. Of eighty-four pupils, fully half had decided, by late April, to give their hearts to Christ. Among them are several daughters from our missionary families.

SIX adults received to the Church in Zacatecas, Mexico, since January.

EVERYTHING is ready for advance in Laoland—except the new missionaries called for, two ordained men and one physician. Our brethren are waiting anxiously for this reinforcement.

MRS. HUGH TAYLOR of the Laos Mission was alarmingly ill after the birth of a little daughter in April, but by May 15, was able to take a few steps alone. Miss Hitchcock had scarcely seen a well day after eight months in Siam, nor Rev. A. R. Miles after three years in Bogota, during which he has toiled unremittingly and built up a fine school. Dr. Beatty, of Canton, and Dr. Lane, of Brazil, are both obliged to take a health furlough. June 3, Rev. Frank Chalfant was down with dysentery, 330 miles from Wei Hien, and his wife started by mule litter to go and nurse him. Doubtless others are ill of whom we have not heard. Every such case in our missions lays solicitude and care upon hearts already full, so that prayer for the health of our missionary friends and for strength and skill on the part of their physicians is always timely.

THE same practical good sense as well as strong affection for her Nez Percé friends which characterized Miss McBeth's life was evinced in her last Will and Testament. Her cabinet organ she gave to Kamiah Church; a lot in Mt. Idaho to a "faithful" Nez Percé helper; money to send her pupils itinerating among other tribes; money to defray the expenses of two Nez Percé pastors (named) who shall "once and separately" attend General Assembly, "at the earliest period after my death in which Assembly shall convene in any Eastern State."

RETURNING from their sojourn in this country, Rev. H. G. Underwood with his family reached their Korean home early in May, and Mrs. Underwood was able, almost immediately, to begin holding

clinics two or three times a week in Dr. Vinton's place, at the dispensary for women.

A KOREAN teacher in Seoul was disturbed at the thought of a Korean exhibit being placed in comparison with American productions at the World's Fair. He said the gifts of Heaven in his country were very good but the things made by man were poor.

MRS. SCRANTON, of the Methodist Mission in Seoul, has daily prayers with a company of Korean men. One of these took the text, "O Jerusalem, Jerusalem, how oft would I have gathered thy children together" right out of her mouth one morning and made an unexpectedly close home application by saying, that was just what the *No Ponine* (Mrs. Scranton) had been trying to do ever since she came to Korea, to gather this people as a hen gathers her chickens under her wings and many "would not."

A CHINESE woman at Shanghai in whom Mrs. Fitch was interested, died during her late furlough in America, without having accepted the truth. Mrs. Fitch writes that the first time she called on the surviving daughter she asked: "If I believe now, and pray a great deal, and am very earnest in worshiping your God, could I do anything for my mother? *Could I pray her any better off?*"

AT the weekly meeting for prayer and study in Kolhapur, S. India, the leader turned to old Luxmabai with the next catechism question: "And now, Bai, if you go to hell, who will be your companions there?" With some hesitation, "I don't know." "But think a little, Luxmabai; never mind the book but just say what you think." Very positively the poor, ignorant old woman answered: "I don't know. I am not going there and that's enough for me to know."

THE New York *Tribune* lately printed a letter from Charles S. Smith, president of the Chamber of Commerce, in which he describes at length a visit to the Madura Mission, India, and which he concludes as follows:

"I have since visited the stirring scenes of the Indian mutiny at Lucknow, Cawnpore, and Delhi. I have stood with uncovered head beside the graves of Havelock and Lawrence. I have read the tablet of Lord Napier, upon which he inscribed the names of the gallant men who carried the Kashmir gate by storm. I solemnly believe, however, that no soldier has deserved better of his country and of mankind than have these brave men and women of the Madura Mission, who face daily the fever of the jungle and cholera, which is always present in India, and are wearing out their lives silently for the good of others."

THE Congress of Missions in connection with the World's Fair, beginning Sept. 28 and holding three sessions daily, will continue through Oct. 5. During three days, morning and afternoon, Oct. 2–4, the Woman's Congress of Missions will also be held. The programmes for these Congresses offer great variety, and it is thought that many friends of Missions will like to time their visit to the Fair so as to include some of these meetings.

WE congratulate our neighbor *The Heathen Woman's Friend* upon its improved appearance in a modern cover. *Woman's Evangel* made a similar change not long ago, and *India's Women*, of London, and in place of the old *African Repository* we now receive *Liberia* in attractive style. Several exchanges come to us rolled so tightly as to lose half their charm.

IT would not seem possible that a protest is necessary against sending battered, scribbled cards to our missionaries. But such have been sent, postage and freight paid on them, and when they arrived the fire was the only suitable place for one-third or more of them. No wonder the missionary says: "People seem to think anything is good enough for mission schools. They were unfit to give a street Arab in New York, less fit to offer a genuine Arab or Chinese. Our children know a pretty, clean card when they see it, for do we not teach them to keep their books and persons neat? How can we present them soiled, dog-eared cards? And please do not send those adorned with angels minus their drapery and mermaids in undress. Girls in this country are not arrived to the degree of civilization to appreciate such. Postage is wasted in sending them." Clean, well-chosen cards, though cheap, even many advertising cards, are welcomed.

THEIR annual Report for 1892–93 shows that the Presbyterian Women of Canada (Western Division) have contributed over $41,000, a gain of $4,000, for foreign missions, and added about 700 to their membership, this year. They have five physicians in India.

OUR MISSIONARIES IN KOREA,

AND POST OFFICE ADDRESSES.

Miss Victoria C. Arbuckle,	Seoul.	Mrs. S. F. Moore,	Seoul.	Mrs. C. C. Vinton,	Seoul.
Miss Susan A. Doty,	"	Miss Ellen Strong,	"	Mrs. W. M. Baird,	Fusan.
Mrs. D. L. Gifford,	"	Mrs. W. L. Swallen,	"	Mrs. Hugh Brown, M.D.,	"
Mrs. F. S. Miller,	"	Mrs. H. G. Underwood, M.D.,	"	Mrs. James S. Gale,	Gensan.

A GLIMPSE OF KOREAN GRATITUDE.

We had not been long here when, one morning, we were called through our teacher to see a woman three miles away in Korean Fusan,* who was, he said, in a pitiable condition. While walking from Kim Hai, a village fifty *li* † inland, she had fallen, striking her bent knee heavily upon a sharp stone. The flesh was severed by a ragged gash extending to the bone and reaching two-thirds around the leg.

When we reached her, ten days after the accident, the wound was indeed in a horrible state from filth and neglect. At first sight amputation seemed almost advisable but this was out of the question, as a woman in this country prefers to die rather than endure the shame of such a deformity as having but one leg. Further than this, owing to the extreme poverty of the family, her peculiar condition at the time and the unsanitary state of a Korean home, a good recovery was very uncertain. Notwithstanding the difficulties in the way, we determined to do our best to save both her leg and life. She was placed under chloroform and the leg, bent rigid at an acute angle, was straightened and splinted. The lips of the wound, approximated and thoroughly cleansed, were dressed by the light of a little candle. After giving her a tonic we left with a promise to see her again every day or two as the case required.

Her husband belonged to the class of tradesmen and worked at making metal pipe-bowls in the town of Kim Hai. They had five children, and, as usual with the poor, improvident Korean, nothing laid up for this time of sickness. In fact, the earnings of the father had not been enough to keep them from debt, and he had now to stay at home from work to take care of his wife. They therefore had to face this threefold disaster: the long helplessness of the mother; inability on the part of the father to earn wages; and the probability, that with their debt increasing, the father might be sent to prison, for the law against insolvents is very stern.

The wound had now to be dressed every second day. This gave frequent opportunity for us to help them in their neediest time. The case did well from the first. Little by little the new flesh filled up from the bottom. And, as the woman had good health in her favor, it became but a question of patient waiting. For nearly two months she lay on the floor of her dingy room, so low one could scarcely stand up in it; never having the pleasure of gazing once on the beautiful light world outside. Even the comfort of a bright window is denied to a Korean invalid, for their small windows are made of paper and only those in good circumstances can afford a tiny square of glass in the centre for sight-seeing purposes.

When she became well enough to sit up, we would find the woman busy teaching her little five-year-old girl to sew. She basted up the muslin stockings or skirt, and the little one would neatly but laboriously back-stitch the seams, using Korean needle and thread and wearing on her forefinger a curious thimble made from many layers of paper and coarse cloth stuck together by rice paste, wee bits of pretty silk decorating the outside.

We often sat down on the floor with the others and talked together about our house, our father, mother and relatives in America, our age, etc.; and then about the sin of the world, the love of God and His Son, the Great Physician whom God gave to the world to save it; how we had come so far from home to tell them and help them. Among other things we spoke of our little five-months' baby, who did not thrive on his bottle food, and was growing puny and white.

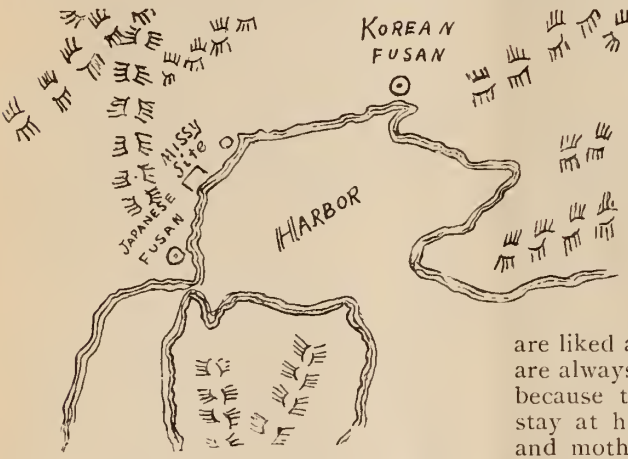
The woman always listened earnestly, and over and over again would say, with a grateful glow in her eyes: "Our debt of kindness is *very* great. You have twice given me life: once when my leg was hurt, and once when we all would have died of starvation." Every time we came she would ask eagerly about our boy, and one day said joyfully: "When my baby comes I will walk over to your

* The mission families live in the Japanese quarter of Fusan.—Ed.

† Three *li* make a mile.—Ed.

house and nurse him every day. Your favor to us is so great." The Koreans have a way thus of magnifying largely any slight help one may give them. This grows partly out of their great politeness and partly from the fact that labor for others they consider a demeaning thing, which must, of course, be hard and distasteful to such gentlemen and ladies as they suppose us to be.

Meanwhile our Donald had measles. He was very sick and the artificial food, which he never seemed to assimilate well, came to nourish him less and less. He was failing week by week. We succeeded



in getting a Korean woman to nurse him for high wages, but one wet-nurse after another failed. They would not stay at the "dreaded" foreigners' house and leave their own precious, dark-skinned babies to be nursed by a relative; not even for the inducement of the money they so much covet. And all the time baby was growing more spindling, till at seven months he had the expression of an old man and the weight of a three months' baby. The worry we had tried so long to repress increased to an unspeakable dread, lest, in spite of all we could do, we should lose the precious little life.

Our patient had improved so much that she could now dress her own knee. The husband had gone back to work and they were doing so well, that, with our own anxiety, we had almost lost sight of the family, when, one day at dinner, we were surprised by seeing this woman with her boy of sixteen and two little girls walk in, dressed neat and clean. We were the more surprised because she had walked all the way without our permission. Her injury was not quite healed, the joint was tender still and we were inclined to scold, because she might have a serious relapse from this overtaxing. Still, she did not know the rigidity of doctors' etiquette, and was evidently so glad to see us that we could not mar the occasion by much of a reproof. She stayed with us several hours; wondered at and admired our belongings, the commonest of which seemed to her simple mind very costly. She told me again that in two or three weeks she would come and feed our baby, and since she repeated it so many times and baby was so poorly, we felt that perhaps we should accept her kindness, in comparison with which our help was as nothing.

A few days later we went to see her. When we went into the courtyard, the cry of a young baby met our ears. On entering, we at once inquired if the mother was well, and whether the newcomer was a son. The mother replied with a grimace: "No, it is a daughter." Afterward she told me that though daughters are liked after they are grown a little and are always precious to their mother, still, because they get married soon, do not stay at home to support their old father and mother nor keep their graves nor worship their memory, parents mourn when a girl is born. When the injury occurred, we expected that if it recovered the joint would be stiff, but she now walked about at her work without pain and the limb was gaining in flexibility. She was pleased when we told her that in two weeks she might come to us, for, unless she did, we feared the child could not live, and when we spoke of wages, both she and her husband replied, that on account of the favor we had done them they could not receive any money but would gladly do this without price. But, though this was her intention, we could not think of receiving such a service from people so needy without ample remuneration.

True to her word, the woman appeared, clean and tidy, at six o'clock in the morning just two weeks afterward. Upon inquiry as to how her own baby was to be fed, she replied that her daughter-in-law, who lived in Kim Hai, having a baby, had come to live at her house and feed hers also. Of her own accord she had made this permanent arrangement and come, although I knew by the expression on her

face that she was violating every natural impulse in doing so. She passed the day bravely, but one could see by her wistful eyes and absent air that she was suffering keenly from homesickness and the urgings of her mother-love. As night came on we saw that she was ill as well as lonely. Her head and knee ached, and she was feverish. We told her she must not go home through the rain or she would be sick, but she might go to-morrow. She became almost wild to go at the mention of staying, and it was with difficulty we got her to remain.

The next four or five days were trying. She was overwhelmingly homesick and baby hungry and could hardly think of anything around her. I would often find her off in a corner holding our baby with tears trickling down her cheeks. She was having a hard fight, and her gratitude was being sorely tested. At last one day I called her and said: "Your face looks so worried, what is troubling you?" For some time she affirmed stoutly that nothing troubled her, but by careful questioning, I gleaned that her baby was not very well; that the man whom they owed had come demanding payment; her husband needed to go to work, but, if he left, the children cried because both parents were away; that her relatives made fun of her and insulted them because she came to the foreign house; that her husband could not endure it and wanted to take her away. I comforted her as best I could; told her we would help her a little with the debt; when her friends persecuted her not to get angry, but quietly ask them to come and see for themselves, and that we would arrange so she could feed her own baby at night. At this she brightened considerably, and said she would nurse Donald for the time I had desired; she had "made up her mind" to do this way, and she "would not change; on account of her thankfulness she would come at any cost."

Since that she has gradually grown more at home and contented with us, and, true to her word, comes daily, rain or shine, sick or well, and stays all day, although often she might easily make valid excuse on account of the bad condition of the roads and sickness at home. Her husband and relatives have also become more

OFF FUSAN, KOREA.

reconciled to the strange arrangement and less suspicious. She has heard the gospel story from Mrs. Baird and me. She seems interested, and, when women come to the house, comes out to listen as Mrs. Baird teaches them. She still clings to the world habit of getting angry and answering back sharply if she is misunderstood or hears mean remarks concerning herself and family. Her heart is not yet changed; she has yet the proud, sensitive spirit of fear lest she be considered a mere wage-earning *servant*, and holds her head often too high. She holds, too—that which perhaps is last in a Korean to give way to Christian teaching—manifold superstitious beliefs. Nevertheless, she is, bit by bit, grasping the main truths, and tries to help Mrs. Baird explain to the other women.

Our baby has slowly but steadily improved since she began feeding him, and if he lives to grow to manhood we shall always feel that we owe his life to the faithful gratitude of this poor heathen woman. Of a truth we can say with Paul, "I am debtor both to the Greeks and Barbarians; both to the wise and the unwise." Besides this and better still, we have a reasonable hope that this soul, with many of her friends and kindred, may through this providential experience gain a saving knowledge of Christ their Redeemer.

Fanny Hurd Brown.

Fusan, Korea, May, 1893.

A CASE OF THUNDER-BOLT RANK.

A thunder-bolt is something which comes down upon a person which he neither expects nor wants. "Thunder-bolt rank" is an honor which sometimes falls upon a man in Korea with startling suddenness and appalling results. Per-

mit me to tell you of a case which came under my observation.

It was a year ago this spring that a Korean friend of mine, of whom I think a great deal, came to me with a story which was so strange to my experience that it was some time before I could make out what he was trying to tell. It may be well to remark here that somewhat as Her Majesty, the Queen of England, creates men knights by her royal word, so it is customary for the King of Korea to grant to various men the right to wear great or little titles, as the case may be, with their names, as the result of passing written "civil service examinations" in the venerated Chinese classics. This is genuine rank; but there is also a spurious kind. My friend's relative had been the recipient of counterfeit rank. Nor had it been the first time in his experience.

Mr. Han, the man in question, might be said from a Korean point of view to be a well-to-do farmer. Some eight years ago while he was attending to his rice and wheat crops, an official servant from Seoul, the capital, had suddenly appeared before him with the news that he had been given the title of Gam-yok, one of the lower orders of rank. Naturally, he was flattered by having such attention shown him entirely without his seeking. "Oh, but you must pay for it!" the official servant told him. The matter then assumed a different color; and the hue only grew more sombre as days went by, when rice-field after rice-field had to be sold to meet the exactions laid upon him in the name of an empty honor. Who sent the official servant I cannot say; but it was some person powerful enough to be feared, yet who had no lawful right to give the title.

Years passed in which Mr. Han was unmolested, and then another official servant presented himself. After making salutations he greeted the astonished Mr. Han as the "head official" of a little magistracy away down upon the south-east coast of Korea. The letter which he brought read something as follows: "Magistrate of such and such a county, how are you?" "Very miserable, thank you," Mr. Han might truthfully have replied, as the significance of the whole thing broke upon him. At any rate, such was his state of mind at the time I made his acquaintance. It was arranged with my friend that Mr. Han, in company with Mr. Saw, our evangelist (who is as wise as he is good), should come to my house and we would talk the matter over. The following morning the meeting took place. Mr. Han proved to be a fine, strong, hearty young man, for whom I felt an instant sympathy. More details were learned. The man who had taken upon himself to make Mr. Han a magistrate, it had been learned, was a palace eunuch. The eunuchs are taken from the common people, but by reason of their position are thought to have considerable power. Of course this office was being given for a consideration—an amount large enough to beggar Mr. Han two or three times over. My intervention was asked. But what could I do? While the French Fathers make it a point of conscience to interfere in every civil case which even remotely concerns one of the members of their Church, the Protestant missionaries, in the interests of their spiritual work, find it wise to let civil cases alone. We are not in the country to do a law business but to preach the Gospel. It pained me deeply to see the anguish in the young man's face, but I knew no way to help him. He went away. I afterward learned that he secured the intervention of a powerful nobleman, very distantly related to him, and the result was, that while obliged to keep his paper honors, he had to pay only one hundred dollars for them.

Later in the spring, in company with Mr. Hong, who is at the same time my teacher and helper, I started upon an itinerating trip. Mr. Han, who was leaving the city at the same time, went with us. We went to a large town first. While Mr. Han had little to do with our preaching services, yet I fancied he was watching our methods of work. It is probable that they met with his approval, for when we turned our course in the direction of the general region in which his home lay, he very cordially invited us to come and stay at his house "for a week or a month, as we pleased." We accepted his kind invitation and accompanied him to his home. His guest-room proved to be a fine, large one. Here we stayed for a number of days and were treated with the most delicate courtesy. It was decided to hold some meetings here. Because it was a busy time of the year for farmers, we held them only at night. Although the meetings often lasted till eleven o'clock, attendance of men from the village was good and they listened with marked attention. We visited Mr. Han's home again in the fall and held

again a series of evening meetings. The Holy Spirit certainly blessed us. A number of men were brought under deep conviction. After the preaching had been going on for a few nights, it was noticeable that our host would sit in the room smoking and chatting with this one and that one, but as soon as the service began he would rise and go to his inner quarters. This continued till just before the meetings closed, when, apparently, he gave his heart to Christ. In the winter, when our theological class was in from the country for Bible study, Mr. Han was present at perhaps half the sessions. Let us hope that he has received the truer rank of Adoption as a son of God.

Now I should like to lay upon your hearts the names of a few men for whom I want you to pray. Pray for Mr. Han and the men in Mr. Han's village. How deep the work has been in their hearts, I cannot feel sure. Pray that they may be soundly converted, and make a bold confession of Christ before men. Another man for whom you will please pray is Mr. Saw Gam-yok, a well-to-do farmer in another locality, who has been the means of leading a number of men in neighboring villages to make a Christian profession. Pray that his zeal may not flag. And finally, pray for Mr. Hong. He has deepened wonderfully in his Christian experience the past year. He is a diligent student of his Bible, and prays for the baptism of the Spirit. Pray that he may be richly used of God in winning souls.

Daniel L. Gifford.

I. TWO OLD FRIENDS.

Nearly three months had passed, and I was to leave Chang Yen town early next morning for the capital, *via* the Yellow Sea. Notwithstanding the fact that for all this time I had heard no English, had seen none of my countrymen, had been living in circumstances so uninviting, there was still a shade of sadness in the thought of leaving there perhaps never to return. From the mandarin himself down to the coolie, I had seen enough to tell me that there are gentlemen in every nation. They may wear a startling cut of dress, they may believe that the world is flat and that the sun revolves around Korea; they may in the sultry days of summer even have a weakness for dog meat, and yet differ much less than we imagine from the average man on the American continent. Long since the old town with its inhabitants had grown familiar. Even the dogs seldom gave more than a passing glance or growl, while the little naked boys would smile at me as bright as an Eastern morning.

Among those who came at last to bid me "go in peace," were two characters somewhat remarkable.

One was the city doctor, who, though of few words, was looked upon by the people as a mighty man of thought. As for himself, he felt that he was a unit in space, having neither father nor mother, wife nor children. His name was Mr. Moon—I remember it without difficulty, as the placid brow and far-away expression of his eye reminded me of that fair orb. He had a profound way, when alone, of talking and gesticulating to himself. At such times, no doubt, his thoughts were deeply professional. Once, only, did he venture to speak to me of the excellence of his experience, more particularly in the line of surgery. I asked if he would show me his stock of instruments, that I might compare them with those of the West. At once he took from a cloth wrapped at his side a wooden case. Inside of this, rolled carefully in paper, were two murderous-looking prongs, such as I had seen boys at home go fishing eels with. I inquired as to how he used them. There was no reply, but taking one in his hand, he suddenly made a fierce, short gesture, somewhere between a guard and a thrust, accompanied by a flash of lightning in his eye, which explained it all as if by electricity. I was amazed at the change that came over the man; the moonlight was gone, and he looked now like a meteor bound for destruction. No wonder I had heard screaming sounds during the midnight hours in the direction of Moon Lopang!

In medicine, his success had rested on the classification of diseases under two heads: (1) "Desperate Cases," and (2) "General Weakness." For the latter he prescribed pills made from tigers' bones. He reasoned, logically, that as the tiger is the strongest animal and the bones the strongest part of him, such pills must be strengthening. For the former class of patients he had a solemn mixture that he spoke of with bated breath. It was made of snakes, newts, etc., boiled carefully to-

gether and declared to be without fail "kill or cure."

Such was Mr. Moon as he sat day after

MR. MOON.
Sketched from life.

day in my room, with a vacant smile that meant volumes of mystery playing over his features. I realized that he was no common man, but one whose mission was blood and whose meat and drink was human life.

The second friend, a less ethereal character, whose "good-by" I appreciated even more, was Mr. Quak. My attention was first called to him one afternoon during a domestic disturbance. As I looked out, I saw Quak swinging a heavy club through the air, threatening the life of one of my Korean friends. By a little explanation I managed to prevent bloodshed. All quieted down, and ever after Quak and I were friends.

As a coolie he fairly represented that class, and yet there was an air about him peculiarly his own. Frequently he talked without taking the pipe from his mouth, or smoked it bowl downward in a free and independent way. Quak combed his hair every month and it was said he washed once a year, though I have my doubts about the latter. His working dress was a pair of wide pants that came to the knees; no coat, no hat, no boots. He did not need those things for, though he ate only rice, he was brawny as Tubal Cain.

Quak had his own views on law, religion, and domestic economy. He said he guessed there was money in them, but they didn't interest him as they didn't come in the carrying line.

The curse of Korea is the fact that it has so few working-men. The nation is wasting away in idleness. Refreshing it is to find one whose hands are hard with toil, and such was Quak.

One day a Korean friend and I, nearing a mountain pass, saw a coolie coming with an immense load of brushwood on his back. "Surely that's Quak," I said, and Quak it turned out to be, laboring on under the hot sun, but able, notwithstanding his burden, to greet us with a broad Asiatic smile. I said, "Quak, about half a mile away I thought it was you." He never forgot the kindness of being thought of by a foreigner for half a mile.

MR. QUAK.
Sketched from life.

On leaving that town the morning mentioned, quite a number of middle and upper class gentlemen, spectacled and togged out in Eastern fashion, came to see me away. Among them, however,

was one whose uncombed head and sunburnt face contrasted widely with the others, but whose "fare-thee-well" was as genuine as any. He disappeared among the trees, as far as I know—the last of Quak forever.

II. THE THREE KIMS OF GENSAN.

Our great encouragement at Onesan (or Gensan) the last year has been a family of Kims living in a little town, Chung Chyeng, four miles distant. They are farmers whom Ko, the gateman, met when out at his father's grave. He told them about the gospel and they came into meeting and have continued to come since. They have some knowledge of Chinese characters and, although hard-working people, are considered gentlemen. The way in which the gospel influenced this family has been the greatest encouragement and blessing I have had in Korea. These Kims seemed from the first after something that would give them rest, and Ko told them that God's Book would tell them how to be forgiven. Shortly after they gave proof of belief, in a determination to follow it out and to discard the dearest customs that did not conform to its teaching. For a time they had to endure the ridicule and contempt of even their wives when they knelt in prayer daily, and the commotion they created in their village has not yet quieted. Although they did not tell me, and I did not know of it till some weeks later in October last, after attending the teaching and asking many questions for some two months, they gathered all their rags, ancestral tablets and articles of Naelki worship, and burned them in front of their house before the village, telling the people that these things meant devil-worship and they were done with them forever. I had not urged or even hinted at such a line of conduct, so it came so much the better. It cost them the friendship of their native village, but the Lord has blessed them for their sacrifice and has opened their mouths to talk plainly to their countrymen, a thing so hard for Koreans to do.

The oldest is a little dried-up man of fifty years, who works hard for a living with his hands.

I sometimes think we depend too much upon our regular helpers and do not make half enough of our servants as messengers of the gospel. Ko, the gateman, was the first who ever preached to these farmers, and through his invitation they came to believe, and I have never seen people, Korean or foreigner, who have convinced me more thoroughly of their earnestness. There is an indescribable joy in talking to a Korean when you feel that he is not a humbug, but would stake his life on every truth of the gospel. Such has been my joy over these three Kims.

James S. Gale.

WOMAN'S WORK IN KOREA.

I dare not try to write with certainty of the women of Korea after a stay of only six months among them, but my first impression is that they are a very hopeful class and easy to reach with the gospel. Generally patient and gentle, used to bearing the heavier part of the support of the family as well as the care of the home; oppressed by their husbands, with little or no rights by law, they have still, many of them, much spirit, and I have no doubt often make it far more agreeable for the husband to yield to their wishes than to do otherwise.

Women of the higher classes are not seen upon the streets and never leave their homes, except, perhaps, at night, or during the New Year's season when they go in a closely covered chair to visit their parents. Many a Korean woman, I suppose, never leaves her home after her marriage until she is carried out to her last resting-place. Women of the lower classes have more freedom, but the custom of seclusion extends pretty far down the scale of rank.

They are inquisitive, of course, and in the spring come in groups to the missionary's home for a sight of the foreign woman herself and the many strange articles a foreigner uses. This is a good opportunity for a little seed-sowing; for, after showing them what they are so curious to see, they will like nothing better than to have you go to the organ to play and sing a hymn, and when that has been done you can sit down on the floor with them, Korean fashion (if you haven't enough chairs to go around), and explain from a Bible picture-book the old story of Jesus' love to man, and what his coming into the world, his death and resurrection mean.

They will listen attentively, though just how much they are really understanding it is difficult to say.

Our mission owns a Korean house at some distance from our homes in Seoul, where Dr. Vinton has a dispensary for women and Mrs. Gifford holds religious meetings. A few weeks ago one of the other ladies was spending a few days there, that she might become acquainted with women of the neighborhood and have a better opportunity to use what she knew of the language, for she is one of the new-comers and felt the need of all the practice she could get. One day she was followed into the court by several children, and as she was explaining some pictures to them, one or two women came up and looked on. Afterward one asked if she might take the book and show it to her sister at home. Our missionary answered that she did not like to let it go out of her hands as she had but one with her, but she would gladly go with it herself to the woman's house. The hearty invitation, "Let us go," was given at once, so the new guide was followed through an opening in the wall of the court (a piece of sacking serving for a gate) to a nice tile-roofed house next door, and there, sitting upon the floor, so beautifully covered with a fine quality of heavy oiled paper that one does not hesitate to sit upon it, she again opened the book and, in as good Korean as she could command, tried to explain its story to the two women and their husbands who came in also. They all listened attentively and wonderingly, although occasionally interrupting to feel the foreign shoes, turn up the edge of a sleeve, or ask of what material the jacket was made.

Coming out of that house, another woman begged the teacher to follow her and show the pictures to her relatives, so she crossed the street delighted at the access she was gaining to these homes. This second household of women and children were as curious as the others about the clothes, but did not seem so interested in the book. They looked at the teacher a little doubtfully, and were afraid to take the picture-cards she offered on which a Bible verse had been printed in the Ernmoun character. One of the women has since attended services occasionally, which she had not done before.

This shows how easy it sometimes is to find women, of the lower class, at least, in their homes, and how willing they are to listen to the truth, though they may very dimly comprehend it at first.

So much for the women for whom we are working, but what about the workers? Oh, friends, we are of like passions with you! Our voyage across the sea has not changed our natures one whit. Sometimes impatient that our quiet hour, for writing home, perhaps, is broken in upon; often perplexed; sometimes not half so intensely alive and in earnest as we should be; and sometimes discouraged thinking of our own weakness and the vastness of the work: we begin to realize that certainly God has chosen the weak things of the world to confound the mighty, if he has chosen us for this purpose. We women of the Presbyterian Mission are mostly new-comers, and the way is all before us, a difficult language to learn, Korean customs and manners and way of thinking to become familiar with. We need the most earnest prayers of those of you who are in the homeland, that we may not become discouraged because of the way. Truly, there are "giants in the land," but "if the Lord delight in us, then he will give it us," and in his strength "we are well able to overcome it."

Ellen Strong.

SOME KOREAN FOLKS.

Yung Kyou strolled into the room one day where I sat before an open "Delineator," over whose pages I still sometimes love to pore. He pointed to an illustration of a youthful personage with absurdly broad shoulders and microscopic waist, and asked, "What is that?"

I meekly explained, whereat he asked, "Are there such people as that in America? If a Korean should see such a creature he would think it most ridiculous."

On another occasion, old E Syebang, my teacher at that time, resuming the subject, remarked with unusual animation that there were such people as that in America, because he had seen one from that country. "Very small here" (at the waist). It was strange and unaccountable. With this he drew both his white padded feet up into his chair, clasped his knees with his arms, and subsided into his usual philosophic calm.

One day he was sitting by while I set a few timely stitches, and presently he

called out, in a tone of mild excitement, "There! you bite off the thread exactly as the Korean women do."

They are always delighted to find a point of resemblance in common with these strange foreigners. Only yesterday, after Mr. Baird had started on a long trip to the country, I was wandering about the house rather disconsolately, when a Korean woman remarked that, no matter how full the house might be, if *ouri nampyen* (our husband) were absent, it seemed empty, and she assented very warmly to my answer that our hearts are all alike.

A KOREAN SCHOLAR.

Yung Kyou has a genuine thirst for knowledge. He remarked one evening that he supposed the earth must be like an egg; Korean people said it was, the land being the yolk and the water the white of the egg. It didn't seem very probable to him, but he didn't know what else it could be.

I seized the opportunity to explain to him something of the solar system. The hanging lamp did very well for the sun, I revolved around it in the capacity of the earth, while my fist served to represent the moon. He listened with great gravity until I had concluded and then his hand sought his mouth, and his eyes twinkled suspiciously.

"Why do you laugh?" I asked, whereupon he informed me, in terms of perfect politeness, that he thought it was all "empty talk." Several days later, however, he presented himself with various questions. What about earthquakes and eclipses of the sun and moon? I hastened to summon my schoolgirl store of geographical and astronomical knowledge, and explained as clearly as I could.

"Does it still seem like empty talk?" I asked.

"I feel very much mixed up in my mind," returned Yung Kyou, solemnly, "because I've never known any of this before, and I am learning so much of it all at once." He fixed his bright eyes upon the lighted lamp in silence for several seconds, and then went on to say that when he was eleven or twelve years old he used to wonder all day long about the earth and the heavens, where they came from and what they were like, but there was never any one who could tell him. Often in the spring he used to go out on the mountain-side and lie on his back on the grass, and there were the heavens above him, always so blue and so far, and all around silence except for the singing of the birds. Never a voice to say what or why; and he wondered why men knew nothing about themselves or the world. Was it because they were always eating and always stupid like the brutes? And then his heart swelled so with the longing to know that he thought he would be glad to die, if only he might have the knowledge that he longed for.

He said all this slowly, his eyes looking very bright and soft as he steadfastly

gazed at the light. I felt my heart swelling too. I thought of the wonderful world outside of Korea, blazing with light and knowledge, and then of this little, naked, heathen boy, his childish heart heavy day after day with the weight and the hopelessness of his ignorance. And I thought to myself that night, as I hovered for a last blissful moment over a little yellow head on a little pillow, that I was glad I had come to Korea.

Annie Laurie Adams Baird.

OPENING THE NEW STATION AT GENSAN, KOREA.

When it was decided by our Board of Foreign Missions that a station should be opened in Gensan, on the east coast of Korea, and that some one of our little band in Seoul must undertake it, I think there was a general fluttering of hearts and quickening of breath in the mission meeting, for opening a station in Gensan meant more than would have been supposed from the calm, matter-of-fact way in which the subject was brought up, discussed, and decided upon. But who of us should pull up and go? Some showed good reasons why they could not; some felt they had not yet learned enough of the people and language to undertake such a task alone. With us, too, there was a question. Did the Master wish us to leave the work which we were doing, which seemed more than ever blessed, to begin a new one? Was not Mr. Gale better able to carry on in the capital the translation of the Bible which the Board had asked him to undertake, and would he not be cramped and hindered in this when surrounded by provincial dialects?

Then there was my circle of native Christian friends and acquaintances, peculiarly my own. Then the little home, with its wide sheltering eaves and shadowing date-trees, had become comfortable and very dear; and to make a new home would require time which could be better spent in other work. It would take years of plodding and discouragement before we could hope to again see the fruits of our labors, as we were beginning to see them in Seoul. Gensan was a lonely shore to think upon, only visited by a stray ship or two during all the long frozen winters, and no white woman nearer than Russia, three hundred and fifty miles away. But, after all, that had nothing to do with this question. Some one must go to Gensan, and who should it be? A question that grew more imperative until we laid down our work and plans, and said, "Lord, send us."

The mission vote was unanimous.

All this happened in the spring of 1892, and it is about a year since our little caravan started on its journey across the mountains from Seoul. We had two sedan-chairs for the children and myself, a pony for Mr. Gale, and a number of pack-horses for our mattresses, camp-chairs, clothing, etc.

I can never forget that bright spring morning. The yard was full of missionaries and Koreans who had come to bid us good-by. Holmonie and Chimo could not speak for tears, while good old San Sarpang, and others of the Christians, accompanied us half-a-day's journey. It was hardest of all to bid them good-by on the roadside at noon, where they offered an earnest prayer for our safety and success. As we watched their solemn white figures wending their way back over the hillside road, we felt more than ever like pilgrims, as we are.

The road was rough and often very steep, but when I became frightened by the tipping and shaking of the chair, the old chairmen would kindly tell me to "sit in peace," and it did seem very little to ask of me in comparison with their toil in getting us over the steep places.

After a long day of such journeying we slept at night on kang floors under which ran flues for cooking the food for our horses. Korean horses never eat uncooked food. These little bedrooms were literally ovens, eight feet square, with stone floors hot enough to burn our feet. In December one might not object seriously to this baking process, but in June it was not what we would have chosen.

We were told that it would be dangerous to leave the doors or windows open, for tigers would certainly come down before morning and make an end of what was left of us by mosquitoes, flies, and more disreputable insects. One night, however, we became desperate and thought we would risk the tigers and leave the doors open. During the night I was startled from an uneasy sleep by the sensation of a heavy, muffled footfall outside. I hurriedly drew the shutters together, which awoke my husband who had slept next the open door, in order, as he said, to insure the safety of his family

in case a man-eater called on us. Nothing more was heard for some moments, when there came a skurry, with calling and noise, as though the whole village had been startled at once. In the morning we learned that a tiger had, indeed, passed on to the next house but one, and made a bold attempt to enter, but was driven away by the noise we had heard.

One night we were given a cooler place, next to the cows, and the children exclaimed with delight as they sniffed the warm breath of the patient creatures, "Isn't this nice? Isn't it just like the house where Jesus was born?"

There was much that was pleasant and interesting in the journey here. The roadsides were in bloom with hawthorn and sweet, white honeysuckle, and the air was full of the skylarks' songs. The poor miserable people were as kind and helpful as they could be, and even listened with vague astonishment to all we could tell them of the Saviour. It was not strange that they could not understand, for "comfort," "happiness," "holiness," "goodness," are words without any real meaning in their vocabulary, foreign to all their ideas of life. Somehow it seemed as if it would be more to the purpose to give them a bit of soap, and after seeing the miracle it could work upon their clothes and bodies, tell them that, far more wonderful than that, the Lord Almighty could clean up their hearts and lives if they would only give themselves over to Him.

It is now almost a year since we began our life on this lonely shore. Altogether it has been the richest year we have ever known, so quiet and uninterrupted by the outside world, having naught but sky and God above, the great sea and eternity beyond, and the heathen around us. We are already rejoicing over three earnest Koreans who have found the light and are doing all they can to bring others to Christ. Gensan people seem kind and hospitably inclined, and we are not at all shunned or avoided by our heathen neighbors, for even the tigers, which are numerous here, have called upon us and were fearless enough to walk past at ten o'clock in the morning last winter. But we have no reason to regret a prompt acquiescence in what seemed to be the Lord's plan for us. He has "emptied us from vessel to vessel," but we are thankful that we have not been allowed to "settle upon our lees."

VILLAGE ON THE EAST COAST, KOREA.

Among the sweet surprises of this season has been the coming of two missionary families of the Methodist Episcopal Church to work in Gensan, and although they live so far down the bay that we can not often exchange visits, it is a cheerful thought that they are there.

Harriet G. Gale.

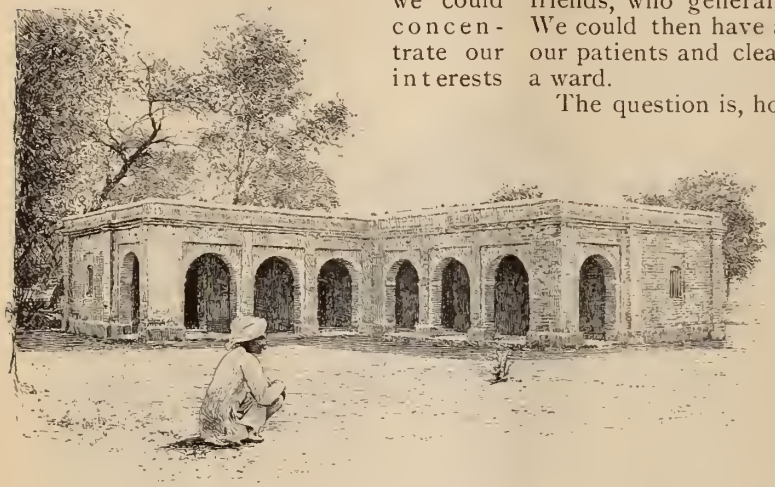
MEDICAL EQUIPMENT AT AMBALA, INDIA, NOT SUFFICIENT.

Dr. Marston and I cannot exist any longer without a well-equipped hospital. She came out expecting to find a fine hospital and an endless stream of cases entreating to be operated upon. She finds, instead, a large, old, rambling house in the city in which is the dispensary, and in the women's apartment, three rooms suitable for eight or ten cases.

On a large piece of ground she finds a small building, looking desolate in the midst of such space, which is used for eye cases and which can accommodate eight patients in the rooms and as many more on the verandah in the hot season.

Lastly, she finds two mud hovels near the house (servants' quarters) for cases needing hourly attention. All this means a loss of time running from one to the other, and loss of patience when you find a much needed instrument is in "the other place." Besides, these gregarious people love an establishment where there are plenty of human beings, with life and stir

about them, and the lonely "Eye ward" does not appeal to their sense of comfort. If, now, we could build for ourselves on this land, we could concentrate our interests in one spot and make things spin. In that case this lonely eye ward (to which both a Hindu and Mohammedan cook-room have been added since the photograph was taken) might be used for its original purpose: as a reception house for new cases with their cartloads of friends, who generally accompany them. We could then have a chance to sort out our patients and clean them up ready for a ward.



THE LONELY EYE WARD AT AMBALA.
The Hindu in the foreground is not worshiping but taking a leisurely observation.
[From a photograph.]

The question is, how shall we go about to get the funds? I expect to ask the people of Ambala District for Rs. 5,000, at least. We ought to begin to build in May, 1894. It will have a splendid effect on these people to see a good hospital go up. They will know that we mean business and have good backing. The official world is on our side and the *élite* of the city, *but the women are ages behindhand.*

Jessica R. Carleton.

HOW THE BABY GOT INTO SEOUL.

One night last September, a belated party of eight missionaries and a baby, found themselves in front of the wall of Seoul after the hour of gate-closing. The good keeper would not open that gate at any price; it might cost him his head. But for fifty cents, a rope was loaned and the privilege secured of scaling the wall, which, being only twenty-five feet high at the chosen point, "it was no trick for an active man to go over." Even the ladies accomplished the feat "as if they had been in the climbing business for years." But how to get the baby over was the problem.

"It was rather a delicate business to undertake," wrote Mr. Lee. "At last, we tied the youngster in a steamer rug, tied that to the rope, and were about to hoist away when word came from the gate-keeper to pass the baby under the gate. The stone had been worn away, leaving a hole through which a dog might crawl. We accepted the offer gladly and young Mr. Brown went under in short order."

"A MISSIONARY IF EVER THERE WAS ONE."

Should an uninspired appendix to the eleventh chapter of Hebrews be written, it would be incomplete without the name of Miss S. L. McBeth. Her threescore years of self-sacrificing toil are ended. Her record is on high.

Miss McBeth was a native of Scotland, and inherited the grandest virtues of her countrymen. Coming early with her parents to the United States, her education was conducted at Steubenville, O., and her earliest missionary work was among the Choctaws. At the beginning of the war she was obliged to leave this field, and began evangelistic labors among sick and dying soldiers in St. Louis and Jefferson Barracks. After the war she remained in St. Louis as a Bible-reader and started a home for friendless young women.

But Miss McBeth's labors among the Nez Percès in Idaho, for two decades of years, has been the crowning work of her life. Among these Indians she assumed a voluntary exile from the intellectual privileges, refinements, comforts, and

companionship, which her education, culture, feeble health, and affectionate nature, seemed to render necessary. She formulated a grammar of the Nez Percè language and her original manuscripts are now in possession of the Smithsonian Institute. She was about to receive the title of Doctor of Philosophy, when called to higher than earthly honor. Combining in her own slight person the complete Faculty of a Theological Seminary, she raised up among these dark-skinned "children" of hers a devout ministry, whom she most thoroughly indoctrinated in Bible truth, and who, in their turn, are now preaching the glorious gospel to their countrymen.

Gen. O. O. Howard, who visited her at Kamiah in 1877, wrote thus :

"In a small house having two or three rooms, I found Miss McBeth living by herself. She is such an invalid from partial paralysis that she cannot walk from house to house, so I was sure to find her at home. The candle gave but a dim light, so that I could scarcely make out how she looked as she gave me her hand and welcomed me to Kamiah. The next time I saw her, by day, showed me a pale, intellectual face above a slight frame. . . . Her soul has been fully consecrated to Christ, and he has, as she believes, sent her upon a special mission to the Indians. . . . Her labor is filling this charming little village with houses, and though she cannot visit them, her pupils' homes are becoming neat and cleanly. The wife is growing industrious within-doors, sews, knits, and cooks. The fences are up, the fields are planted. Oh, that men could see that this faithful Christian teaching has the speedy effect to change the heart of the individual man! Then all the fruits of civilization immediately follow."

The writer esteems it a high honor to have known and loved this consecrated woman, and mingles her tears with those aboriginal pupils of hers, who, as they weep beside that lonely grave in the Kamiah Valley, exclaim, "The mother is sleeping, we are orphans now!" Who will be baptized for the dead?

Julia Lindsley.

PORTLAND, OREGON, June, 12, 1893.

CORNER-STONE LAYING OF THE NEW CHINESE HOME.

I HAVE been privileged to see the corner-stone of the New Mission Home laid this afternoon, at the corner of Sacramento Street and Prospect Place.

To picture the scene, one must recollect that Sacramento Street just here is an extremely steep hill—San Francisco is all hills, but this street runs over one of the steepest. On this hillside stood the speakers, and below them, on the lower floor of the building and along the Prospect Place side, were about two hundred and fifty interested spectators. Just at the corner of the street stood Miss Culbertson and girls from the Home in their native dress. Around the edges of the crowd gathered a number of Chinese men, and many yellow faces looked from the windows of buildings. Several negroes were in the crowd, and a stalwart young soldier of the Salvation Army stood looking on.

Mrs. Barstow, Vice-President of the Occidental Board, announced the hymn "All hail the power of Jesus' name," in singing which every one joined heartily. After prayer and Scripture reading, the Chinese girls, led by Miss Culbertson, sang "How firm a foundation," and then came addresses by pastors of various Presbyterian churches in this and neighboring cities. These little talks were all models of brevity—not one proser among them. Dr. E. A. Sturge, of the Japanese Church, spoke of the ceremony as peculiarly opportune in view of the fears of the Chinese that the Geary law would be enforced. These people would see, he said, that the Christian community was not in sympathy with such unjust legislation.

A hymn written by the President of the Occidental Board was sung. Mrs. Barstow placed a copper box in the stone, and a list of its contents, including, *Woman's Work for Woman* for July, was read by Mrs. Condit. The workmen now came forward and placed the stone in position, and Ah Tsun, a Chinese girl in the costume of her country, took her place beside it. She held a silver trowel with which she struck the stone three times. Then she turned her face to the audience and said slowly and solemnly, in English : "With a strong faith in the redemption of my countrywomen in this land and in China, I lay this corner-stone in the name of Jesus Christ."

The Doxology was sung, and after speaking a few words in a trembling voice, the venerable Dr. George Burrowes pronounced the benediction and the audience dispersed. I shall not soon forget it all, nor the earnest, happy faces of the women who stood around me.

Annie D. Hanks.

SAN FRANCISCO, July 3, 1893.

Letters from the Front.

CHINA.

Mrs. Laughlin, of Chiningchow, wrote, April 29, while on board a small boat on the Grand Canal, bound for Synod Meeting at Shanghai:

Just at this moment my energies are all engaged in the question of how to get a chicken cooked; whether we shall get the women on the boat to cook it in the little place where they cook all their garlic and other highly flavored food, or spend money, time, and strength in doing it ourselves in a clean kettle over our own charcoal fire. There is a great deal of sentiment connected with eating after all. Now, why should I care to have chicken cooked in any particular way? Just because it reminds me of home. All children prefer Chinese food. Lina Bell sat last evening in her nightdress, with a pair of chopsticks in her hands eating boiled dough strings that a woman sent in just as she was ready to go to bed. She was so happy about it and said, "Oh, mamma, isn't it a kind woman to send us things?" and I let her eat a little and risked her digestion.

We have nice children on our street and my sister has a little Sunday-school for those that will come. Everybody knows "Gwa lin"—that is our little girl's Chinese name—and they are fond of her. One boy she loves particularly, and she convulsed the onlookers when we were leaving on this trip by saying, "Good-by, brother, I am going now," in Chinese, of course.

Our women visitors were very numerous this spring. Sometimes we had sixty or seventy in one day and children too numerous to mention; but you must remember that in so great a city one may have a multitude of friends and still not seem to affect the general populace. We made a new friend, a woman of good social position and intelligent and interesting as well, just before we left home. You see we count our friends as a miser counts his gold, and are so pleased to add to the hoard.

Very gay and pretty are the costumes of some of the rich women who visit us. Skirts are not worn in the north except when one goes out to make a formal call or to a feast, and then it is taken off at the house. A loose upper garment and trousers are worn, tied in at the foot by the common women and very wide and loose by our high-bred visitors. A bias band at the waist of black satin about six inches wide, corded at each edge and headed with bright colored trimmings, and the trousers of pretty silk and the tiny feet in little embroidered shoes. They think our black ones so ugly.

My sister and I had a little class of women this spring from a country village. We invited them to spend a month with us in study, and were much pleased with them. None of our neighbor women came to see our Sunday service previous to this class, but when they learned some women were staying there, it suddenly occurred to a goodly number to come and see what we did. And then they came, offering to join the class: they would study too, if we would furnish their food! . . . More and more I grow to feel that the "time element" in foreign missions cannot be gainsaid, and that we now are doing the ploughing and sowing and digging and watering and watching. There will be a harvest time, but other hands will reap and the sowers will be forgotten; and looking at it so, I believe the mission force would say, "Dear Lord, let it be so, if it is thy way; we are willing to be but the scaffolding used in the building."

"Mother" Lane wrote, April 16, from Chiningchow:

We are among a purely heathen people. The Christian Chinaman, though by no means perfect, is a long way ahead of the heathen.

You have doubtless heard of the old lady who said that "total depravity was a very good doctrine, if only it was lived up to." These heathen Chinese live up to it. Were David here he might deliberately and in cold blood say, "All men are liars." I have sometimes thought, in reading Paul's terrible record of heathen vices, that he was a pessimist, but I have concluded that Paul knew the heathen better than I did. Yet in his epistle to the Gentile churches he adds: "And, such were some of you; but ye are washed, but ye are cleansed." This gives us hope.

The Laughlins have gone to Synod. We three (the Lane family) are alone, the only foreigners in this great heathen city of 200,000 people, the vast popu-

lous country around, the nearest station being 75 miles distant. They will be gone two months.

We have not been able to do much this winter but receive the women, a continual stream of them, for six months. "Their name is legion." They come solely from curiosity, with a lot of children and train of attendants; dirty, thievish creatures. Having no guest room we were obliged to take them into the dining-room (which is sitting-room as well) and put out of sight all valuables. With the exception of the stove and furniture, nothing is safe from finding its way up those capacious sleeves. Mr. Laughlin had a clock stolen in broad daylight. Everything is subject to inspection, ourselves included, and freely discussed while firing a volley of questions at us; all talking at once in a loud rasping tone. We find, yet, little chance to preach the doctrine; usually they will not listen and do not comprehend what we are talking about. Poor creatures; their minds, like their feet, are so repressed, dwarfed, that it is difficult to find any trace of a soul. We feel infinite pity for them.

Mrs. Laughlin and I have made a good many calls among families of officials and rank. These officials have been quite friendly. It is necessary to the success of the cause that we retain their good will and protection. Calls are attended with a good deal of ceremony. Chinese etiquette is very elaborate, and *very hollow*. We are always well received. First the pipes are passed. We decline, but they all smoke; nearly all smoke opium. Tea is brought in. Later on nuts, confections, etc., of which we are urged to partake. The women have the tiniest of feet and are handsomely dressed in the richest silks, with a great deal of jewelry. Their faces being painted, they very much resemble china dolls and have just about as much sense. They spend their time smoking, gambling, and gossiping. Jealousy, envy, hate are rife in these households. They are kept in great seclusion; cannot read. They cannot understand how we put in our time, since we neither smoke nor gamble. Some of these high-toned ladies returned our calls, accompanied with a great retinue of servants, who crowd right in, talking freely, and have to be watched. Others sent their cards and some sent presents of food, etc.

Mr. Laughlin gave a feast to the officials and Mr. Lane gave a magic-lantern show, with which they were greatly pleased. The Jo-quan, the highest city official, wanted to borrow it to show to his wives. This was a poser. The idea of loaning this costly instrument into the hands of ignorant, careless Chinese, was not to be thought of. Yet how to refuse without giving offence was the question. Mr. Lane suggested that some one who knew how would have to manage it. "Couldn't we show him how to do it?" Just then Mr. Laughlin came up, and seeing the dilemma suggested that Mrs. Lane might show it. (Of course Mr. Lane could not go to the women's court.) Mr. Lane replied, "Yes, she could do it as well as I." The Jo-quan was delighted. He appointed a night, sent his own official chair and attendants to escort Mrs. Lane, received her himself, escorted her to the guest hall, where were assembled the women of his household, other ladies of rank, his sons and attendants, making quite an audience. He had everything arranged for the show, and himself explained the pictures, having heard Mr. Laughlin. They were principally scenes and buildings in England and the United States, steamships, railroad and street cars, bridges, the solar system illustrated, etc. Their delight knew no bounds. The ladies would rush up and put their hands on the reflection of the pictures. The officer was exceedingly courteous. After the show elegant food was brought in, but owing to the fumes of opium, my daughter was unable to eat and begged to have her chair called. This the officer went out to do. Then the women's tongues were all loosed and they asked many questions about our country, but chiefly about her mother-in-law. "Did she have to walk behind her and did she *scowl at her?*" The next day they sent Mrs. Lane a present of food by a horseman. This affair created quite a sensation in our favor, for the Chinese worship wealth and rank.

We hold a meeting for the women Sabbath morning. Mrs. L. and Miss Anderson have been teaching a class of women from the country. Two were very old and looked as if they might have belonged to the cave dwellers. One young woman was quite bright and learned well, and they all seemed to wake up wonderfully.

JAPAN.

Miss Palmer, who went out last fall, wrote from Osaka, May 15:

. . . If I can judge, Osaka is not lower than second in importance among our stations in Japan. I was surprised to find the amount of work done by missionaries here. I am learning every day more about the extent of Mr. Alexander's work in Osaka, and in many out-stations. Mr. Woodhull does a great deal of evangelistic work. Miss Garvin's Bible woman's class has been very interesting, and it must be a sweet thought to her while she is in America that her work is going on in eight different places through those whom she has fitted for it. Miss Haworth has three schools for children. Mrs. Woodhull has one. Miss McGuire, as you know, has an immense work in this school. Mrs. Alexander is busy helping the Japanese Christians in their societies, teaching the Evangelists' wives to play hymns, besides the care of her family. Indeed I find myself among very busy, earnest workers.

Last week brought us the sad, sad news that Rev. and Mrs. Ayres had lost their dear little Marguerite.

Only a few weeks before we had seen her at mission meeting, and she was so sweet and bright and happy that it seems hard to realize that she is now a "lamb of the upper fold."

COLOMBIA.

MRS. CALDWELL wrote from BOGOTA, May 8:

. . . Church services are well attended, and there are those who are inquiring the way of life. A week ago last Sabbath the father of a family of nine children made a public confession of faith, and his wife and two eldest sons expect to follow his example soon.

May 13, "La grippe," which is called here "el dengue," is now quite an epidemic in the city and many people are ill. Mr. Miles is just recovering from rather a severe attack, and to-day Mr. Caldwell and two of our little boys are in bed. So many of the teachers and pupils are ill in our two mission schools that it was thought best, yesterday, to suspend the classes for two or three days.

A LOUD CALL.

We do hope the Board will see its way clear to send an assistant to Miss Hunter this year. Not only does the amount of work in the school require this, but in our opinion one young, single lady, should not be sent out and left to live and work in the school alone. She needs congenial companionship, and one with whom to counsel and plan. Also for the sake of health at this great altitude (nearly 9,000 feet above sea level) it is essential to leave the school from time to time and spend a few weeks in a lower climate; but where one has all the responsibility, she often feels that she cannot go, and, as has been done here, works on and on until her health suffers seriously. And then, when one retires from the mission, for ill health or other cause, as has so often happened in Bogota, the school has to be closed or falls directly to the care of Colombian assistants, either of which is very detrimental to the interests of a good school. For these reasons we do hope a young lady will be found, willing to consecrate the talents God has given her to this very important work, for, though this is a hard field, Colombian souls are as valuable in the Master's sight as others. . . . Our ladies' prayer-meeting has usually about thirty present and it is a precious hour for us all.

MISS HUNTER also writes from BOGOTA, May 11:

Let me tell you a little of our pupils. I won't attempt the boys, though they are a lively set of youngsters down stairs, and a rather formidable array above, as one sees their tall forms; but the girls! They are just outside my door now, jabbering away vigorously in Spanish. This is a holiday, so only our boarding-pupils are here. They are eleven in number, and vary in age from twenty-years-old Emilia to little Emma Rojas, just nine years old. The three Rojas children, Emma, Alice, and Bessie, live here with their aunt. Their mother was English and their father is an elder in our church. All the rest of our girls, except one, are Roman Catholics.

One in particular is very attractive and promising. She was afraid of us at first. Her uncle is a priest and bitterly opposed her coming; but she came, and, from refusing to study her catechism and Bible history two months ago, has now an ambition to be best in her class. She is merry and lovable, and so vigorous and decided in her movements; just as irreverent as can be, but knowing nothing better. I love to watch her and think what a grand Christian —please God—she will make. One girl, a day pupil, has been brought up in the loving atmosphere of a Christian home by her English aunt. Her father is a strict Romanist and threatened to disinherit his two daughters when they became Protestants, but they clung to their faith with childlike trust and simplicity, and are giving promise of beautiful womanhood. The older is not in school, but Mary is my own pupil and is a dear child. She understands English and is further advanced than any of the girls. We hope she will be very useful by and by.

Out of forty girls, eight come from Protestant homes and four are members of the church. Pray for them all. I should like to feel that you carried this little neglected corner of God's vineyard near to your heart. Pray that now, when failing health and increased financial pressure and the white, white field unreaped, bring their burdens to press heavily on tired and worn hearts here; at home and here, the wisest and best measures may be taken, in any case, for the establishment of the kingdom.

Pray for my girls. I should like to know that the girls' school is carried daily to the throne by some one who would not weary. They are worth a great deal of labor and prayer. I would not ask for brighter pupils, and though they do not know God, I came here at His bidding and for love of Him, and now I cannot let these girls go for I love them too, and infinitely dearer they are to Him.

MRS. POND wrote from BARRANQUILLA June 10:

We are here in the "Colegio Americano" holding the fort during Mrs. Ladd's absence. I am but a poor substitute and shall be glad to have her back and with her, I hope, an associate. This school should be well sustained. Mrs. Ladd has everything arranged with beautiful order.

How little those who speak of "school work" as distinct from "evangelistic work" know of the way school work in mission fields is carried on. Here in

Colombia we should have no congregations at all without them. The children influence the parents and friendly relations are established with those who would otherwise keep entirely aloof from us. It is studying the Bible, too, and daily preaching, line upon line and precept upon precept, that is going to reach this people, more than hearing sermons through which they are too apt to slumber. The schools open the homes to us and with a proper mission force we could expect good results from house to house visiting. But what are we to do here alone?

CHILE.

MRS. LESTER, after coming up from a three months illness, wrote from VALPARAISO, April 11.

. . . Mrs. Garvin, you of course know, is at home. Mr. Lester has taken Mr. Garvin's place as Treasurer of the mission and I am trying to keep up Mrs. Garvin's class of small children and a "Ministering Children's League" which meets every Friday afternoon. Mrs. Moran, wife of the Chilian pastor, assists me. We have eighty-seven members.

We have donations of old clothes which the children mend. We cut out pictures, make scrapbooks, make quilts out of calico patches, and the children knit stockings, little vests, socks and caps. Everything given to us we try to make use of, and at Christmas time we intend giving to the poor all we have done.

. . . Again we are troubled with threatenings of revolution. Three days ago in Santiago there was an uprising of some of Balmaceda's old soldiers, and after great excitement, loss of life, and injuries, the revolt was quelled. The war has been a great drawback to Chile, and to our work. We dread passing through such terrible scenes again, but we may have to do so. Murder and robberies are taking place all over the country.

My little ones speak Spanish entirely. I often think how strange it will be when we return to see the faces of their grandparents who will not be able to understand them. However, they will soon be able to speak English.

MEXICO.

MISS DE BAUN, writing from MEXICO CITY, refers to Miss Bartlett's serious illness and to her anxiety on that account:

She finally started for her home the last week in April and seems to be gaining strength there rapidly.*

School, church and all the work in the city is at present very prosperous. I wish you could see the large congregation gathered every Sunday now, and our full Sunday-school. Among its teachers are five of our boarding and three day-pupils, these last being daughters of our minister, Mr. Morales.

A Sunday-school teachers' convention was held here in April with representatives from all over the country. I attended some of the sessions with the two most advanced classes in school and we heard many very good views expressed. One paper which particularly interested me was written by a young Mexican lady and was about offering prizes. She is not in favor of the practice and showed its pernicious effect in making the child's attendance and study of the lesson depend on a material reward when he ought to come from the spiritual pleasure he takes in it. I have used prizes considerably myself, not considering them as such but rather as yearly gifts, but I certainly believe it were better to dispense with them. However, a nice religious story paper is a good thing when it can be given to the whole school and a library is another good inducement to attendance.

Mr. Woods has gone away on a trip and Mrs. Woods is staying with me in Miss Bartlett's absence.

SIAM.

REV. F. L. SNYDER wrote from BANGKOK May 18:

Since the French have come to fight the Siamese the people seem to be waking up to their condition. Many, realizing that their own religion does not help them, are inquiring into Christianity. Last Sabbath, at noon, four Siamese gentlemen of good rank came to inquire about the way of salvation; the fruit of a talk a few weeks ago, down at a wat.

Last Friday evening, I received a note from a Hindoo who teaches an English school about a block from here, begging me to call as he was anxious to "inquire about an essential point." I found him in a very weak state through hemorrhage of the lungs. His physician had forbidden him to talk and he wrote on a slate "Please tell me about Christianity." I mentioned that Christ is a prayer-answering God. He eagerly asked for evidence, which I gladly gave out of my own experience. He was greatly comforted and replied that if he could have some token in his own experience he could sincerely believe and trust in the Master. . . . He began to improve and is now rejoicing in Christ.

REV. WM. A. SHEDD wrote from OROOMIAH, Persia, May 19:

. . . . The best of our work is right among the common people. By the best I mean the most uplifting. There one finds souls ready to hear the word and, often, most refreshing and unexpected examples of effectual work for the Master. For example: the other day, one of our theologues told me enthusiastically of a volunteer band of young men in his home church. All but he are mechanics and they give both their time and money to systematic work in the little hamlets about the village where their church is.

* See "Since last month."

HOME DEPARTMENT

PROGRAMME FOR SEPTEMBER MEETING—JAPAN.

HYMN.—"Watchman, tell us of the night."

BIBLE LESSON.

J—Jesus. Matt. 1 : 21.
A—Atonement. Rom. 5 : 10, 11.
P—Peace. Rom. 5 : 1, 2.
A—Athirst. Rev. 2 : 17.
N—Nations. John 11 : 51, 52.

THREE SHORT PRAYERS. Our missions in Japan. Special blessing on schools and young people. A blessing on the exercises of the hour.

BUSINESS.

SONG.

"Only remembered by what I have done."—Gospel Songs, No. 6. (Solo or otherwise.)

RÉSUMÉ OF JAPAN.

From "The Great Value of Foreign Missions," by Rev. John Liggins. (Baker & Taylor Co., New York, pub.) (If this work is not obtainable, the *Missionary Review*, for May, '93, p. 374, and a file of WOMAN'S WORK FOR WOMAN will give necessary information.)

A WELL-PREPARED MAP EXERCISE—especially on our *women* missionaries. As the leader points out stations on the map, let others be prepared, in an impromptu manner, to give incidents concerning them, gathered from "*Woman's Work*," "*Children's Work*," "*Church at H. & A.*"

READ.—"How One Japanese Home became Christian." (A romance.)—*Woman's Work*, Jan., '93.

SHORT EXTRACTS concerning Missions and Missionaries.

Characteristic story. (Liggins, p. 119.)
Story of Dr. Kerr. (Liggins, p. 125.)
"Chemical Rays" or "Far-Echoes," from *Woman's Work*.

CLOSING SONG.

PRAYER. (For Missions in general.)

Julia Seward McKittrick.

BATAVIA, N. Y.

EXPRESSLY FOR YOUNG PEOPLE'S SOCIETIES.

A SALUTE FROM THE SECRETARY.

WELL, young people, what are you doing in this world of God's? Have you any good reason for being here? Are you of any use? You may say no one has a right to ask you such impertinent questions, and it may be so. But God is asking them. His test of life is wrapped up in them. Are we of service? Christ submitted His life to this test. The Son of man came not to be served but to serve, and was among men as one who is of use. And He required His friends to meet the same test. "Simon, son of Jonas, lovest thou me?" "Yea, Lord." "Well, then, be of use. Feed my lambs." To be a Christian is to be of use.

That is not all, however. To be a Christian is to be of use with all your might. Jesus was this kind of a Christian. "He took no time to eat." He worked with all His might the works of Him that sent Him while it was day. But to be of use with all your might is to be of use in the largest possible sphere. To be a Christian includes that. Jesus knew this. Hear Him speak of His "other sheep," and watch Him as at the outset of His life the people of Capernaum invite Him to stay with them. "Stay in Capernaum!" He says. "Shut myself into Capernaum when God sent me to the whole world! No, let me go. I must preach in other cities and send currents flowing into other lands." And His last lingering thought was of "every creature" and "uttermost parts of the earth."

This was the kind of a Christian Paul was. He had a great ambition, *i.e.*, he wanted something with all his might. What was it? To be a Roman pro-consul? To be Bishop of Jerusalem? Not a bit. "Yea, I have been ambitious," he writes to the Romans, "to preach the gospel not where Christ was named, lest I should build on another man's foundation." That was Paul's thought of Chris-

tianity, a passion to be of use to the world, the whole world.

If you are a good kind of Christian, that is your thought of it. If that is not your thought of it, if your thought is that to be a Christian is to be useful in your own church and behave yourself tolerably well, and leave missionary work to those who are "specially interested" in it; then you are an inferior kind of a Christian, and not Paul's kind, or Christ's kind at all and it will be best for you to stop being that kind at once. You can't be a Christian and not be "specially interested." That is one of the things every Christian must be. Put it down first. *Get interested.* You can; after you have started you can't be otherwise. It is the most interesting thing in the world. Would you be interested if the Mississippi River disappeared and ceased to flow—just was not? Every one would talk about it, wonder where it had stopped and what explanation could be found for its strange freak. Is that any more wonderful or interesting than the fact that the deep, free river of the glad tidings of the love of God in Jesus Christ flowed as far as the Pacific Coast and then suddenly disappeared, only a little rivulet manifest in Japan and China? Why did it stop there? Think about it, and then read of the mighty transforming influences the rivulets have exerted, and see if it isn't interesting.

All good things are better when shared —are given only to be shared. So being interested, go *interest others.* Talk to them about missions. Drop some of the nonsense, or worse than nonsense, which makes up so much of our average conversation, and tell of the glad doings of Him who is alive and working in the world to-day in Africa and China and many a mission-field.

And, thirdly, you can *give.* If you have not much, try some way of self-denial. It worked very well that week in March, didn't it? And it brought a blessing—such a blessing, as we tried a little to understand how He lived who had not where to lay His head. If it seems only a little which you can save this way, remember that, if each member of our church exercised self-denial to the extent of one cent a day, it would amount to $2,920,000 in one year. Do you think Christ would be offended to have that given to Him to bring His "other sheep" into the fold?

A little child once asked Robert Morrison, the great missionary to China. "Man, do you pray to God?" Do you, dear young people, pray to Him with constant faith and with earnest passion for the coming of His kingdom? Some of you may still pray, "Now I lay me down to sleep." It is a good prayer. Good old Gardiner Spring is said to have died repeating it like a little child. But is that the whole of your prayers, or does its breadth represent the breadth of your praying? Do you pray only for your own soul, or have you gone as far yet as a little Wisconsin child who thought it over and changed her prayer, "Now I lay me down to sleep. I pray the Lord my soul to keep, and every nother body's soul to keep." Pray for the "nother body's souls" as He prayed for them who said, "Pray ye, therefore, the Lord of the harvest to thrust forth laborers into His harvest."

And having done all of these things, will you offer yourself to Him to go, not as the Western school-boy did—"Lord here am I! What a fine missionary my room-mate would make!"—but to go gladly, if He will let you share the ambition of one who did not want to build on old foundations.

You can do these things. And inasmuch as ye do them unto the least of His brethren in His great, dark, hungry world, ye do them unto Him.

Robert E. Speer.

A PRIVATE LETTER TO OLD SAINTS.

Dear old Brother: You are an old Saint of long standing, so am I, or at least a disciple of long standing. Your head is a little turned (gray I mean), so is mine. Let us sit down and talk things over—have a real old folks' chat.

What does it all mean? The women! the women! the women's work! the women's societies! and, now, the young people! the young people! the young people's societies! the young people's conventions! and what not. Who talks of the old people's endeavor society—the old people's day? just nobody. We are left out. We have become like a pelican of the wilderness—like an owl of the desert—like a bottle in the smoke—an old goat-skin bag which they call a bottle.

After all we need not wonder. It is not a thing of yesterday. It has been coming on for years, for a whole genera-

tion, and we have ourselves to blame for it. Don't you remember the way we men used to talk twenty-five years ago? When the subject of missions came up we said: "Oh, my children give their pennies on Sunday and that does for us! We have to furnish the pennies;" and then later we got to saying, "Oh, my wife gives two cents a week regularly, we are real Missionary Baptists at our house." Then when the church has asked for a contribution, we said: "Our women have a circle and they are doing our full share—that goes to our credit in the convention report."

Well, the result has been that we got a hard name. Twenty years ago—when the woman's society was first organized we heard some of them saying: "We can't do much with the old folks, they are too much set, we must begin and raise up a missionary generation." Our dimes and quarters came like pulling eye-teeth. Little by little the women came to the front—more than any other one thing because the husbands and brothers got a way of shirking behind the women's skirts when missionary money was to be raised. Now the young folks are crowding up next to the women. And we—we old gray-heads are beginning to take back seats in our own families. Just hear how they talk: "Now, we have hope, now we shall see something come to pass." "The women have been discovered!" "The children have been discovered!" "Now will missions move ahead like an army with banners—only wait a little until the children get fairly organized and until—until—until"— Out with it!—well—until the old folks have crossed over Jordan, and the old estate comes into the hands of the young. Already has it come to this in some places that the greatest honor to be put on some of the fathers and grandfathers is to be allowed to come in as a speaker at a young people's meeting—or to be considered not so very old but they can enjoy such a meeting. Now, all that is very well for the women and the young people. Not a word against that. But how about ourselves? That is just what we need to talk about.

Come, now, dear old Brother, bestir yourself. It is not too late to do a great deal yet. You have your money-bags in your own hand, use them while you can. Deal out! deal out freely, the night cometh. Don't leave it all to a matter of a Will. As long as the warm blood circulates in your fingers, you can draw your own checks, you can see that the money goes where you want it to. A thousand lawyers cannot trouble you. That old scrawly hand of yours will be honored by the banker as soon as he sees it. "Oh, yes—that is old Mr So-and-So's signature, good for any amount he chooses to call for." But when your eye dims with its last dimness, and your blood begins to run sluggishly in your slack veins, and that thumb and forefinger begin to stiffen in death, then your power over all that money is ended. They will put you in your old man's cradle—and talk of "the late Mr. So-and-So"—and how much money he "left behind him." Yes, "left behind him." Your spirit may possibly stand outside of your body and you may see two lawyers—mere shysters too, perhaps—disputing over the wording of your Will—oh, how soon you could settle it if you could only handle that pen for a moment. But no, those fingers respond no more. Why did you not attend to it while it was in your power?

Nay—Brother—aged brother—aged sister! Consecrate yourself to the Lord afresh. Let the old people assert themselves. Old Saints are not at a discount with the Lord, unless they themselves persistently make it so. Let the old people be filled with the SPIRIT—that is better than "enthusiasm"—and take hold as never before in the prayer-meetings and in all the affairs of the church and of the kingdom of God. "They shall bring forth fruit in old age, they shall be fat and flourishing."

Yours,
AN OLD DISCIPLE, W. A.

From *Mission Studies*.

MESSAGE FROM THE INTERNATIONAL COMMITTEE.

To ——— ———:

ON this side, the plan (of the ladies who have been appointed correspondents) is to get Branch Societies to use our lists in a Map Exercise. In the following way one of our members makes a map, say India (a large map two yards square), all Presbyterian Mission Stations marked blue. One lady takes the list and being carefully prepared she runs over the Presbyterian churches working in India—the lady who made the map points to each

District; so that those present not only hear but see how many places in India are being worked. This well managed makes a very interesting meeting. Another plan is—or take next meeting for it—"India and its Missions." Ten or twelve ladies each prepare a short statement or paper on each of the ten Presbyterian Churches working in India and their Mission Stations.

This gives the members of each branch meeting something definite to do, and if they would take up Africa and China in the same way I believe the interest in all Mission work would be increased. We are preparing the simplest plan for making large maps, we can think of, and hope to get it into our missionary publications.

Believe me, very sincerely yours,
(Signed) *Elizabeth Matthews.*
London, April 7th.

HIS WORD TO ME.

His word "whosoever," this all my claim,
'Tis world-wide the call to trust Jesus' name.
I sought some feeling, some joy of the Lord
And quick came the answer—"Trust in His Word."
The message for *all*, in this I must share,
My Surety, my pledge, my name—it is there:
Christ died for the world, so He died for me,
And His "whosoever" this is my plea.

Again 'tis His word—"to all who believe,
The Spirit in fulness, I promise to give;"
The thought of the Giver gladly I see
Since given to *all* He's given to me.
I oft asked for blessing, I sought for light
To love and trust and live in God's might;
His Spirit to each He is offering free
I believe, I receive, He lives in me.

Some do not know Him on India's plain
To these I go now and this is my claim,
He hath said "Come all." He hath said "Go ye"
His word is enough for them and for me.

G. W.

HINTS ABOUT BOXES.

[From a letter from Mrs. McCauley of Tokyo, Japan.]

This box was so wisely chosen that I could avoid anything like partiality. I kept out the prettiest dolls, books and pictures for prizes. And there were pretty picture-books that came in so nicely for the Missionaries' children, and a few things seemed so appropriate to some of our hard-working pastors. The poor young men after they have been with us for five or six years find it just as hard roughing it in the country places as we do. Their letters show us often how lonely they are. I send all our old magazines and papers that have stories for the children to those of them who read English. It is very hard to get something fresh for young people that you talk to every Sunday and every week two or three times.

Among the numerous things sent in the box was a package of leaflets "Little folks lesson papers," on Luke, containing a bright picture, the lesson and a story in illustration. My first impulse was to give them to the children who would enjoy the picture; then it occurred to me that they were the very thing to help the young pastors who could read the story, so I got them bound for ten cents and will send them to the country pastors and they will draw food for their Sunday-schools from them, for a year, and in this way will do a great deal more good.

I should like to have the pictures that accompany the international S.S. Lessons. If any of the churches have old ones they would do just as well, especially on the New Testament.

SUGGESTION CORNER.

We continue to hear the "purring" of workers who appreciate having their programmes for monthly meeting published, as they now are, a month in advance. Several have offered to a correspondent who objects to this method (See *Woman's Work*, May, p. 142) a suggestion similar to the following, which is sent by a lady of Brooklyn, N. Y:

"You cannot eat your pudding and keep

it too, unless you do as I do—take two copies of the magazine. I have all the pleasure of "lending while it is fresh" and the programme and all the rest for myself. Economize somewhere and take two copies; it pays."

From Maryland one says:

Let her copy the programme for reference and lend the magazine.

From New York City:

A Model Meeting.—It is held monthly, on a Tuesday. Upon the preceding Friday there is a "Preliminary," which the officers attend, at a private house, to make final arrangements for Tuesday's meeting, and to *begin* plans for the following month. This Society is doing an efficient and aggressive work.

BOOKS RECEIVED.

Gist. A Handbook of Missionary Information. Pre-eminently for use in Young Women's Circles. Compiled and edited by Lilly Ryder Gracey. (Cranston & Curts, Cincinnati.) Pp. 203, cloth, price sixty cents.

We have no hesitation in recommending this book as interesting and generally accurate, and useful to all missionary workers as well as to young women. The title, however, seems to demand an explanation. It is not a handbook of information on missions,—contains very little directly in that line, but it holds much condensed information upon the condition of countries where missions are, or ought to be carried on, and the needs of the people, especially the women. It offers a great deal for sixty cents.

Exposure of Popery. By Rev. J. F. Ullmann of Dehra, India. Printed in Bombay. Our missionary wrote this book first in Hindustani, for the use of Native Christians among the common people. This translation is now offered to educated people of India, to whom it is more accessible in English than in its original form.

Not missionary in character:

The Book of the Fair. By Hubert Brown Bancroft. (Bancroft Co., Chicago). This is Part I. of a series to be published, uniform, in twenty-five semi-monthly Parts. Each Part will contain 40 pp. 12 × 16 inches heavy paper, price $1.00. The fine illustrations (3,000 in all) are the chief feature of the series. Part I. begins with World's Fairs of past years and in its closing pages introduces a preliminary chapter, with cuts, upon the Columbian Exposition. This specimen number is mechanically a work of fine art and, judged by it and by the reputation of the author, the Book of the Fair will be a souvenir worthy of the Exposition.

Scenes From Every Land. (Mast, Crowell, & Kirkpatrick, Springfield, Ohio.)

A large folio volume, album shape, containing over 500 photographic views, most of them well reproduced, and in great variety of subjects, scenery, buildings, and art. The pictures are generally large, from 10 to 11 inches by 5 to 8, and represent our own country, Canada, and every country in Europe, besides offering selections from India, Syria, North of Africa, Mexico, South America and a few from other lands. They are accompanied by brief descriptions from well-known writers, and, altogether, make an educational and pleasant book of travel.

SINCE LAST MONTH.

ARRIVALS.

June 1.—At San Francisco, Dr. McCandliss and family, from Hainan, China.
July 9.—At New York, Miss Charlotte Brown, from Syria. Address, Manasquan, N. J.
Rev. F. G. Coan and family, from Oroomiah, Persia. Address, Wooster, Ohio.

DEPARTURES.

June 24.—From New York, Miss Bartlett returning to Mexico City.
July 12.—From Philadelphia, Rev. R. H. Nassau, M. D., returning to Africa.
July 15.—From New York, Dr. Mary Pierson Eddy, returning to Syria, prepared to join the Mission as an associate with Dr. Harris, at Tripoli.

DEATH.

May 9.—At Canton, China, of typhoid fever, Rev. E. P. Thwing, M.D., who with his wife was an independent worker, but in connection with our mission, of which a son and daughter are members.
June 13.—At Benito, W. Africa, Mrs. Menkel, wife of the captain of the schooner "Nassau."

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

AT the annual Assembly held in Erie in April last, the announcement was made in all good faith that the next assembly would be held in Philadelphia, according to a by-law which provides that such meeting be held in that city "at least once in five years." Cordially was the invitation given and, as we supposed, unanimously accepted. Since then, however, have come strong protests and pleas from presbyterial officers and others that the assembly of the follow-

ing year, 1895—our twenty-fifth anniversary—be held in Philadelphia, the birthplace and headquarters of the Society, thus deferring the homecoming a year. Like the indulgent parent of the present day who listens respectfully to the pleadings of the children and yields a point to gratify them, especially when the reasoning is good, it has been decided in this instance to stretch the by-law one point and yield to the greater wisdom of the petitioners. In the belief that this change of date will meet the approval of all, we withdraw the former invitation and gratefully accept that of the Scranton District of the Presbyterial Society of the Lackawanna, now thrice repeated, and appoint the Assembly for April 25 and 26, 1894, in the city of Scranton, Pa., on behalf of the Board of Directors

Mrs. C. P. Turner, Pres.

IT is hoped that our missionary workers are keeping in mind the dates Sept. 29 and 30, and Oct. 2, 3, 4, as the time fixed for the women's meetings in connection with the World's Congress of Missions in Chicago. It will be the opportunity of a lifetime to hear many distinguished speakers and to meet many world-famed Christian workers. Presbyterian women in this country will be represented by our own editor of *Woman's Work for Woman*, who will present their work in Foreign as well as Home Missions. If it be possible to attend these meetings do not fail to go. We should be there in strong force and with true enthusiasm.

We should be glad to receive before Sept. 1, the names of those who expect to be present. Address, Miss F. U. Nelson, 1334 Chestnut St.

LAST AUTUMN a call came from the girls' school, Barranquilla, for a Christmas box, whose contents might brighten the holidays for the teachers and pupils; but unfortunately the letter reached us too late for articles to be prepared, and very reluctantly we were obliged to deny the request. Now another opportunity is given us, and with Christmas '93 in the near future, and Mrs. Ladd in this country ready to act the part of Santa Claus, and carry the gifts that may be provided, what is to hinder a generous response? Will not some Aux. or Band be glad to begin at once to prepare work-bags, dolls, and articles of any kind that would please young girls at home, not forgetting a remembrance for teachers?

Packages for this box may be sent to Mrs. E. H. Ladd, 238 East 12th St., N. Y., not later than Sept. 10th.

Further information may be had by addressing our Mrs. J. A. Bogardus, 1334 Chestnut St. Phila.

THERE are requests from several of our missionaries for illustrated rolls of the International S. S. Lessons. If any schools wish to donate these helps to the lessons after they have finished with them, please address Mrs. J. A. Bogardus, 1334 Chestnut St.

MISS NELLIE NEVEGOLD, of Thurlow, Pa., is appointed to Bogotá, Colombia. It is cause for rejoicing that this school is to be thus reinforced, and earnest prayer should be offered that its days of discouragement may now yield to a season of prosperity and blessing.

MISS REBECCA Y. MILLER is appointed to Wei Hien, China. She is from Mechanicsburg, Pa., and will go with Dr. and Mrs. Mateer in August.

From Chicago.

Meetings at room 48 McCormick Block every Friday at 10 A. M. Visitors welcome.

THE twenty-second annual report was sent by July 1st to each synodical and presbyterial President, Secretary, and Treasurer, as well as to each Auxiliary, Band and Christian Endeavor Society on our list as contributing to our Board. If the copies have not been received, duplicates will be sent upon notification. As announced in May, honorary and life members can have a copy by so requesting and sending address.

A REQUEST comes from Oroomiah, Persia, that we "put a little note in WOMAN'S WORK FOR WOMAN, asking all who support girls here to send address and name or number of girl. There have been so many changes, things are somewhat mixed, and we would like to correct the list." Our Secretary for Special Objects thinks it would be desirable in other schools also.

THESE World's Fair months make our meetings "feasts of fat things," crowded to the full with so many good things that it is hard to close with the hour. Missionaries and workers from all parts of the world coming to us.

WE hope all who visit the Fair will call at Sections 40–41, in the "Organization Room," second floor of the Woman's Building, where we have a book for registry and a corner for rest in the midst of sightseeing.

REV. J. A. AND MRS. AINSLIE, of Mosul, Turkey, both urge the great need of assistance for Miss Melton; a lady to go out with them this fall. The Board is looking for the right one. Surely she is somewhere waiting for the call. Does she not hear it now?

From Northern New York.

THIS is the time of the year when the summer's heat is often made an excuse for relaxing our work in the auxiliaries and bands. It is, however, just the time when we need to do our best to keep up interest. Otherwise, we are all the year trying to recover from the effects of letting down the bars at this time.

The million having been reached we are all expected to do our part, not only to make the going back impossible, but to aid in reaching the goal set for this year, twelve hundred thousand. The time and place to do this is now, not next March, when the books of the Treasurer are about to close.

IT is a pleasure to announce that Miss Emma De Forest, of Glens Falls, has consented to serve as secretary for Bands. Please bear this in mind when needing information or help in

Band work. It is earnestly hoped that this year none of the Bands, upon whom, in the past, we have always been able so confidently to rely, will fail us. Each Band, with its constituency, is needed, none can be spared. Never was the need greater than now for our young people to loyally consecrate themselves to this branch of our Master's service.

From St. Louis.

Meetings at 1107 Olive Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1107 Olive Street.

"ENLARGE THY COAST!" When we took this for our motto at the annual meeting we did not see whither it would lead us. We thought it meant $1,000 for Wang Lang. But now, dear co-workers, we find it means $1,750 for building and furnishing addition to Boys' School, Teheran; $625 for same purpose, Sangli School; $500 for Wang Lang. By a most beautiful Providence these three special objects are given us in places where our missionaries are: Teheran, Persia, Miss Clark; Sangli, India, Miss Sherman; Wang Lang, Bangkok, Siam, Miss Cole and Miss Bates.

This is new work, in addition to amounts now pledged. But we have courage and faith to attempt it, sure of success if we each and all unitedly work toward enlargement.

A descriptive leaflet will be sent out in September telling of these three schools and their needs. We ask synodical and presbyterial officers to make plans now for portioning out these amounts to be raised.

NEW AUXILIARIES AND BANDS.

DISTRICT OF COLUMBIA.
Washington, New York Ave., Ch. S.C.E.
Washington, New York Ave., Jr., C.E.

NEW JERSEY.
Matawan, S.C.E.
Montclair, S.C.E.
Mt. Olive, Olive Branches.
Passaic, Jr., C.E.
Pennington, Jr., C.E.
Shrewsbury, S.C.E.
Titusville, S.C.E.

OHIO.
Athens, S.C.E.
" Jr., C.E.
Buchanan, S.C.E.
Cincinnati, Poplar St., S.C.E.
Cleveland, Beckwith Ave., Jr., C.E.
Cleveland, Bolton Ave., S.C.E.
" Woodland Ave., S.C.E.
Doylestown, S.C.E.
Hartwell, S.C.E.
Hillsboro, Jr., C.E.
Jackson, Jr., C.E.
New Jersey, S.C.E.
Oak Ridge, S.C.E.
Shelby, S. C.E.
Springfield 1st., S.C.E.

PENNSYLVANIA.
Alexandria, S.C.E.
Amity, S.C.E.
Brookville, Pansy Band.
Carbondale, Young Ladies' Society.
Centre, S.C.E.
Chambersburg, Central, S.C.E.
Columbia, S.C.E.
Hopewell, S.C.E.
Lewisburg, S.C.E.
Luzerne, Daisy Bd.
Mahoning, S.C.E.
Manayunk, S.C.E.
Oil City, 1st. Jr., C.E.
" " 2d., S.C.E.
" " " Willing Workers.
Philadelphia, Chambers Ch., S C.E.
Philadelphia, Tioga Ch., Vanneman Bd.
Phœnixville, Jr., C.E.
Ridley Park, S.C.E.
Sharpsville, S.C.E.
Tidioute, S.C.E.
Union, S.C.E.

WEST VIRGINIA.
Ravenswood, S.C.E.
Sisterville, S.C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from June 1, 1893.

(PRESBYTERIES IN SMALL CAPITALS.)

BLAIRSVILLE.—Beulah, 1; Blairsville (self-denial, 7.50 72.44, Noble Bd., 2.10; Derry, 12.30; Ebensburg. 25; Johnstown, 17.25, I-will-try Bd., 12 50, Boy's Bd., 1; New Alexandria, 10; Poke Run, 10.45, Silver Links, 8.94. $172.98

CHESTER.—Berwyn, Trinity, 3, Boys' Bd., 4, S.C.E., 1; Chester, 1st, 10; Coatesville, Th. off., 10; Narberth, S.C.E., 8; New London, 6; Oxford, American Chapter, 15; Sharon Hills, Bessie and Joe Weaver, 3.80; West Chester, Westminster, 9.33; A friend, 100, 170.13

HUNTINGDON.—Altoona 1st, self-denial, 68.50; Altoona, 2d, S.C.E. Jr., 5; East Kishacoquillas, Bd., 5; Houtzdale, S.C.E. Jr., 2.17; Milroy, Butler Bd., 5; Mifflintown, 11.25; Phillipsburg, Y.L.B., 37; Shade Gap, 5.10; Sinking Valley, Gleaners, 20, 159.02

LEHIGH.—Audenried, 6.25; Easton, 1st, 35; Easton, Brainerd, 32.50; Hazleton, 6.60, S.S., 50; Reading 1st, 24.10, 154.45

LIMA.—Findlay, 1st, 19.72; 2d, 4.37; Lima, 1st, 32.50, S.S., 30; McComb, 2 85, Children's Bd., 3.75; St. Mary's, 12, 105.19

NEWTON.—Oxford, 2d, Little Lights, 4.12

NORTHUMBERLAND.—Danville, Mahoning, 18.42. Kate Best Bd., 5.35; Linden, 6; New Berlin, mite soc., 2; Williamsport, 2d, 53.77; Williamsport, 3d, 18.50, 104.04

PHILADELPHIA.—Arch St., 252.70; 1st ch. N.L., Little Gleaners, 30; Northminster, S.S., 36, Inf. Sch., 50; Old Pine St., Buds of Promise, 30; Patterson Mem'l, S.S., 40; Woodland, Band, Sr. & Jr., 7.81, Mrs. C. C. Sinclair, 500; Mrs. E. L. Linnard, 100, 1,052.51

PITTSBURG & ALLEG. COM.—Beaver, Miss E. R. Jack's S.S. class, 8.00

SHENANGO.—Beaver Falls, King's Helpers, 15, S.C.E., 4.11; Neshannock, 30.10; New Brighton, 16.66; Westfield, 53.45, 119.32

WASHINGTON CITY.—Anacostia, 1.22; Hyattsville, 5, McIlvaine Bd., 10, S.C.E., 10; Washington, 1st, 5, Young Woman's Bd., 20; 4th, 16.87; 6th, 18, Cheerful Givers, 40; Assembly, 10; Covenant, 25; Eastern, 5; Metropolitan 53, Mateer Bd., 55; New York ave., Bethany Bd., 16.20, Gleaners, 70; North, 27.50, Youths' Soc., 3.75; Western, 17.20; Westminster, 16, 424.74

WELLSBORO.—Coudersport, S.S., 4.25; Elkland, S.C.E., 4.10, 8.35

LEGACY.—Harriet J. Rogers, dec'd., Suffolk Co., N.Y, 1,601.37

MISCELLANEOUS.—Bryn Mawr College Soc., 167; Montgomery, O., Mrs. S. M. Galloway, 100; F.L.D., Ohio, 45.50; Interest on investments, 309.55; Interest on deposits, 154.50, 776.50

Total for June, 1893. $4,854.44
Total since May 1, 1893. $5,477.03

MRS. JULIA M. FIRHBURN, *Treas.*,
July 1, 1893. 1334 Chestnut St., Phila.

Boxes and packages have recently been sent as follows: To Mrs. Leaman, Nanking, China, from Y.L.B. and Forget-me-not Bd., Wenonah, N. J., Pottsville. Pa., and "Christ's Little Ones," 1st ch. Germantown, Pa. To Mrs. Newton's School, Allahabad, India, from Gleaners and Hill Mem. Bd., Flemington, N. J., Aux. Soc. Kingston, N. J., Ogilvie Bd., Lambertville, N. J., and Young Woman's Soc., 1st ch., Princeton, N. J. To Mrs. Calderwood, Ambala, India, from Willing Workers and Mustard Seeds, Berwyn. Pa. To Miss Dunlap, Saharanpur, India, from Alpha Bd. and Boys' Brigade. Piqua, O. To Mrs. Ferris, Panhala, India, from Aux., Marietta, Pa. To Miss Porter, Kanazawa, Japan, from Bible class, Cent'l. ch., Phil., and Mission Stars, Pittsburg, Pa. To Mrs. Lindsey, Montana, from American Chapter, Oxford, Pa., and Loring Circle, Allentown, Pa. To Miss Bartlett, Persia, from Erie Pres. Soc. To Miss Dale, Persia, from Loring Circle, Allentown, Pa., Ferrier Bd. and Little Workers, Mauch Chunk, Pa., Sunrise Bd., Shawnee, Pa., Ministering Children and Little Reapers, Stroudsburg, Pa., Musgrave Bd., Bethlehem, Pa., Busy Bees, 1st ch. Catasauqua, Bridge St. Bd., Catasauqua, Olivet ch., Reading, Mayflower Bd., Tamaqua, and Wild Daisies, Hazleton, Pa. To Lampoon, Laos, communion set. To Miss Brown, Sidon, Syria, from Willing Workers, Beverly, N. J., and Y.L.B., Orange, N.J. To Mrs. Hoskins, Zableh, Syria, from Aux., Gettysburg, Pa. To School Syria, from Aux. Soc. Westminster ch., Phila.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest.

[Report left over.]

LANSING.—Albion, 47, S.S. 4; Battle Creek, 8, King's Daughters, 5; Brooklyn, 18, S.S., 3, C. E. 51 cts.; Concord, 12.86, Daniel and Dorcas Band, 1.54; Hastings, 14.18, Band, 1; Homer, 14.92, Cheerful Workers, 5; Society No. 2, Happy Band, 83 cts.; Holt, 3; Jackson, 18, Pherence Society, 5; Lansing, 1st, 79.29, S.S. 7, C.E., 3.41, Jr. C.E., 7.50; Franklin Av. Ch., 37, S.S., 12; Marshall, 14.75, Pr. off., 16.82, S.S., 4, Mrs. Haskell's Cl, 36; Mason, 38.15, Cheerful Givers, 18; Oneida, 7.80. S.S., 3.17; Parma, 10, Tekonsha, 6.50, 463.23

LIMA.—Ada, 18.50; Findlay, 1st, 12.20, Y.L.S., 30; Leipsic, 9.50; Lima, King's Daughters, 21; Market St. S.S. Inf. Cl., 16.75; Middlepoint, 2.50; Ottawa, 17.65; Sidney, 75; Rockford, 10; Van Wert, 25.63, Helping Hand Band, 4.36; Wapakoneta, 10.65, 253.74

MADISON.—Baraboo, 5; Cambria, 10; Kilbourn, 23; Portage, 3; Poynette, 7, 48.00

MANKATO.—Jackson, 20; Kasota, 9; Le Sueur, 1.70; Lake Crystal, 1; La Verne, 2; Mankato, 16.77, Willing Workers, 53.65; Marshall, 8.81; Pi ot Grove, 16; Rushmore, 4; St. Peter, 21.15; Wells, 1; Windom, 1; Worthington, 22.60, Jr. C.E. 2.22; Balance, 26 cts. 181.16

MATTOON.—Ashmore, 14.07, Willing Workers, 4; Assumption, 7.25, C.E., 5; Bethel, 5; Charleston, 30.31; Edgar, 7; Effingham, 5, C.E., 5; Kansas, 17.60; Neoga, 5, Columbian off., 3.70; Pana, 61.60, Passover off., 1, Columbian off., 8.10, C.E., 5; Robinson, 10; Taylorville, 7.21; Tower Hill, 5; West Okaw, Prairie Home Ch., 15, 221.84

MAUMEE.—Antwerp, 10.46; Bowling Green, Willing Workers, 28.75; Bryan, 21 54; Defiance, 34.80, Willing Hearts, 24.50, C.E., 14.70; Delta, 12.74; Eagle Creek, 10; Edgerton, 4.90, C.E., 1; Fayette, 2.40; Grand Rapids, 6.86, Bd., 51 cts.; Hicksville, Bd., 8.82; Kunkle, 4 90; Hull's Prairie, C.E. 4.40; Lost Creek, 10.78; Maumee, 4.55; Montpelier, 5.10; Napoleon, 6.37; Paulding, 24.50; Pemberville, 6.37; Perrysburg, 1st, 13, Gleaners, 4.32; Walnut St. Ch. 9.80; Toledo, 1st, 41.83, Self-denial, 15.03, Livingstone Bd., 45.36, Boys' League, 9 13; 3d, 13.48, Chi Dee Bd, 9.80; 5th, 9.80; Westminster Ch., 57.63, Busy Bees, 25; Tontogany, 12.74, Willing Workers, 15.20; Weston, 5, Pleasant Ridge Ch., 19.60; W. Bethesda, 8.89, C E., 32.47; W. Unity, 32.54, 629.57

MILWAUKEE.—Milwaukee, Immanuel Ch., 128.70, S.S., 9.82, Missionary Workers, 65; Perseverance Ch. King's Daughters, 25; Ottawa, 7.75, Mrs. Stewart, Th. off. 3; Racine, 7.50; Somers, 2.38; Waukesha, Ever Ready Bd., 10.85, 260.00

MONTANA.—Butte, 37.75; Bozeman, 36.40, S.S. 31.25; Deer Lodge, 7; Great Falls, 18.30, Bd., 2.50, 133.20

MONROE.—Adrian, 54.70, Y.L.S., 30, S.S., 50; California, 6; Coldwater, 24.26, Y.L.S., 25; Erie, 3.51, Mrs. W. P. Gibson, self-denial off., 5; Hillsdale, 25.61; Jonesville, 11; Monroe, 12; Palmyra, C.E., 30; Petersburg, Mrs. M. T. Davis, 5; Quincy, 14.50, C.E., 3.94; Raisin, 7.50; Tecumseh, 43.85, S.S., 30, C.E., 15, Y.L.S. 58 cts; Wide Awake, 7.50, 404.95

MUNCIE.—Anderson, 16.36, Bd., 2.20, G.E., 10; Elwood 4.66; Hartford City, 10.58; Lagro, 19.08; Marion. 53; Muncie, 91.29, S.S., 16.71; New Hope Ch. 4; Noblesville, 10.71; Peru, 81.65, Gideon's Bd., 4.50. C.E., 6, Jr. C.E., 8; Portland, 15; Roan, 5.07; Tipton, 15.80; Union City, 9.68; Wabash, 67.60, C.E., 10, Jr. C.E., 11.41; Winchester, 7.83, 487.71

NEBRASKA CITY.—Adams, 14.13, C.E., 5.50; Alexandria, 3; Auburn, 9.25; Beatrice, 1st, 48.86, C.E. 4.67, Jr. C.E. 2.50; 2d, 5.73, S.S., 2.30; Burchard, 15; Diller, 2.56; Fairmont, 6.20; Fairbury, 10.30, C.E., 6; Hebron, 25.65, Gleaners, 9.63, King's Daughters, 4.80; Hickman, 14.85; Humboldt, 12.35, Busy Bees, 6.50; Lincoln, 1st, 56.55, S.S. 14.25, C.E. 67.10, Jr. C.E. 1.26; 2d, 27.35, Eastern Stars, 2, King's Messengers, 1.35, C.E. 20; Nebraska City, 14.45; Pawnee City, 2.66, C. E. 10; Plattsmouth, 20.45; Palmyra, 25, Seward, 5; Sterling, 6; Table Rock, 8.50; Tamora, 2, S.S. 1; Tecumseh, 19; Utica, 2.40; York, 17, C. E. 25, Jr. C.E. 10, 568.10

NEW ALBANY.—Bedford, Golden Rule Bd.. 6.40; Charlestown, 24; Corydon, 14.10, Easter off. Bd., 5; Hanover, 23.30, Light Bearers, 3.45; Jeffersonville, 58.06, C.E. 6.79; Livonia, 6; Madison, 1st, 12.50, Y.L.B. 16.50; 2d, 14.10, C.E. 12.50; Mitchell, 11.08; Mt. Vernon, 6.50; New Albany, 1st. 27 60, S. S. 50, Mrs. R. K. Culbertson. 500; 2d, 26.55; New Washington, 9; North Vernon, 10; Otisco, 4; Owen Creek, 7.75; Paoli, 5.75; Pleasant Township, 1.50; Salem, 19.70; Seymour, 17.80. C.E., 3, Pharos Bd., 20; Vernon, 22.05, Anna Fink Bd., 6.30; Walnut Ridge, 88 cts., 1048.21

NIOBRARA.—Emerson, 3.80; Willing Workers, 6.35; Wakefield, 5.37; Wayne, 10, 25.52

OMAHA.—Bellevue, 19.52; Craig, 1.55; Fremont, 28.75; Marietta Ch.. 26.50; Omaha, 1st, 32.55, Missionary Helpers, 21, Miss Collier's Society, 14.46, Y.L.S. 32.45; 2d, 26.80, King's Daughters, 25, Mrs. Grace's King's Daughters, 17.50, Little Toilers, 1.20, Baby Bd. 2.50; 1st German Ch., 5; Castellar St. Ch., 83 cts.; Knox Ch., 22.95, Royal Blue, 20.53, C.E., 17, Wayside Gleaners, 20; Lowe Av. Ch., 24.06; Westminster. Ch., 73,70, Golden Rule, 15.44, S.S., 6.66; Schuyler, 2.20; Tekamah, J.C.E., 5; Waterloo, 3.40; S. Omaha, 3.50, 470.05,

OTTAWA.—Aurora, 7.27, C. E., 8.83; Earlville, 3.50; Elgin, 11.24; Grand Ridge, C.E., 5; Mendota, 47.72, C.E., 5; Ottawa, 14.23, Jr. C.E., 9.50, S.S., 20; Streator, 57; Waltham, 10, 199.29

PEMBINA.—Arvilla, 25, Y.P.S., 20; Bathgate, 53.50, Northern Light Bearers, 10; Backoo, C.E., 7.53; Bay Centre, 30; Grand Forks, 65.50; Hyde Park, 25; Tyner, 7, 273.53

PEORIA.—Delavan, C.E., 6.25, Jr. C.E., 3.75; Eureka, 40.90, S.S., 4.94; Low Point, 3.20; Oneida, 24; Peoria, Westminster, 59 cts.; Calvary Ch., Willing Workers, 5; Princeville, C.E., 25; Washington, 11, S.S., 4.41, C.E., 1.35; Presbyterial Off., 32, 162.39

PETOSKEY.—Boyne City, 4.86; Boyne Falls, 2.10; Cadillac, 27.28; E. Jordan, C.E., 10; Harbor Springs, 3.62; McBain, Riverside, Bethany Ch., 8.65; Mackinaw City, 11.57; Petoskey, 24, C.E., 5. Jr. C.E. 4; Traverse City, 5.15, 106.23

PUEBLO.—Alamosa, 2.57; Cañon City, 18.90. C.E., 25; Durango, C.E., 14; Colorado Springs, 151, 63.59, C.E., 38.40, Y.L.S., 36.54, Mary Rice Bd., 7.20; 2d, 4.40; La Junta, 5.40; Monte Vista, 18.42; Pueblo, 1st, 12.96; Fountain Ch., 6.40; Mesa Ch., 66.18, Monthly concert, 4.19, S.S., 29.24, Mesa Workers, 3.69, Boys' Bd., 7.25, Busy Bee Bd., 10.17; Bessemer Ch., C.E., 5; Trinidad, 1st, 13.14, 392.64

RED RIVER.—Angus, 9; Crookston, 30.60. Bd., 10.17; Fergus Falls, 47.90; Fisher, 16; Hallock, 11; Moorhead, 5.50; Warren, 14.25, 144.42

ROCK RIVER.—Albany, 5; Aledo, 30; Alexis, 10; Ashton, 6; Center Ch., 8; Dixon, 12.63, S.S., 11.29; Franklin Grove, 5; Fulton, 12.34, C.E., 18.30; Garden Plain, 10.13, C.E., 2; Geneseo, 7.95, C.E., 8.37; Hamlet and Perryton, 20; Milan, King's Birdies, 3.23, C.E., 2.04; Morrison, 101.56, C.E., 20.81, King's Birdies, 14.50, Willing Helpers, 12; Newton, Earnest Workers, 3.50; Norwood, 11.71. Silver Stars, 1.22, Willing Workers, 9.50; Princeton, 58.30, Bd., 27; Rock Island, Central, 7.60, C.E., 1; Broadway Ch., 66.37, Ruth's Bd., 6 25, Willing Workers, 39.84, S.S., 6.59, Busy Bee Bd., 5; Sterling, 57.48, Little G., 10, Boys' League, 20, M. P., 13.89; Woodhull, 13.25, 679.65

SAGINAW.—Alma, 23.81, S.S., 1.75, Y. Ladies of Alma College, 2.05; Alpena, 3; Bay City, Wight Bd., 18.76, S.S. 26.95, Boys' Bd., 18 03; E. Saginaw, Warren Ave. Ch., 22.42; Ithaca, 19.60; Midland, 27.78, C.E., 3.06; Mt. Pleasant, 10, C.E., 5; W. Saginaw City, 1st. C.E., 50, Penny Gleaners, 42, Golden Rule Bd., 68, Little Helpers, 10; Grace Ch., 19.60, C. E., 5; W. Bay City, Westminster, 28 36, Passover Off., 13.23, C.E., 10.50, 429.90

ST. PAUL.—Hastings, 7; Macalester, 11.50, King's Cadets, 3, Girls' Circle, 3, Golden Rule Bd., 3 75; Merriam Park, 9.08, Wayside Gleaners, 12.50; Minneapolis, 1st, 12.25; Elim Ch., 1.25; Andrew Ch., 54.53, Willing Workers, 10, C.E., 23, S.S., 45.71; Franklin Av., 1.50; Bethlehem Ch., 24.69, Van Cleve Bd., 15; Shiloh Ch., E.B. Caldwell Bd., 21.78; Stewart Memorial Ch., Y.W.S., 14.06; Westminster Ch., 44.44, S.S., 16, Gleaners, 30.55; St. Cloud, S.S., 25; St. Paul, 1st, 75 cts.; Central Ch., 1, C.E., 90, Boys' Bd., 9, Y.W.S., 132.88; Dayton Av., 20.80; House of Hope, Christian Society, 25; White Bear, 3.25, 716.27

SIOUX CITY.—Larrabee, 2 40, Y.P.S., 2.90, Busy Bees. 1.50; Le Mars, 6, Jr. C.E., 5.80; Mt. Pleasant Ch., 3; Paullina, 5, Golden Rule, 13; Sioux City, 2d, 23.30, S.S. Easter Off., 6.20, Jr., C.E., 1, 70.10

SCHUYLER.—Appanoose, 19.60; Augusta, 29.72; Bardolph, 4; Brooklyn, 5; Bushnell. 25; Camp Point, 14; Carthage; Clayton, 7; Fountain Green, 11; Kirkwood, Bd., 1, 396.07

SOUTH DAKOTA.—Bridgewater, 31, C.E., 8.75, Prairie Gleaners, 18; Canton, 15; Harmony Ch., 4; Kimball, 4.30, C.E., 1; Mitchell, 3; Parker, 22.08; Scotland, 43.10, C.E., 3.20; Sioux Falls, 20.77, 174.20

SPRINGFIELD.—Athens, 54.23; Bates, 28.50; Decatur, 76.50; Farmingdale, 56; Greenview, 15; Jacksonville, Presbyterian Ch., 25; State St. Ch., 69.50; Westminster Ch., 228.75; Lincoln, 23.25; Macon, 11.20; Maroa, 23,80; Mason City, 29.75; Petersburgh, 36.08; Pisgah, 7.50; Pleasant Plains, 14; Springfield, 1st, 203.60; 2d, 227.95; 3d, 68.60; Virginia, 42.90; Woodson, 16.73, 1,258.84

UTAH.—Benjamin, 3.80; Smithfield, 3.25; Springville, King's Sons and Daughters, 5; Presbyterial Off., 14, 26.05

VINCENNES.—Gosport, Bethany Bd., 3; Oakland City, 4.65; Terre Haute, Central Ch., 10; Vincennes, Upper Indiana Ch., Happy Workers, 4; Washington, 75; Worthington, 7.30, 103.95

WATERLOO.—Ackley, 11.50, King's Sons, 2.65; Cedar Falls, 20.64; Conrad Grove, 8.73; Clarksville, 10.70; Crystal, Salem Ch., 46.25; Dysart, 16.64, S.S., 9.08; Grundy Centre, 19.10, King's Daughters, 10, Snowdrops, 4.75, C.E., 5; Janesville, 7.04; La Porte City. 9.70; Marshalltown, 17.75, C.E., 2.50, King's Daughters, 6.50; Morrison, 8.50, Prairie Gleaners, 1; Marble Rock, 1; Nevada, 34; State Centre, 33.63; Toledo, 18, Circle, 7.28; Traer, Tranquillity Ch., 21.25, Lower Lights, 20.14; Washburn, Cedar Valley Ch., 10; Waterloo, 12.72, C. E., 6.32, 360.87

WINNEBAGO.—Appleton, 30; Marinette, 4.35, Passover gift 2.15; Neenah, 8; Omro, 2.50, S.S., 1.75; Oshkosh, 15, Passover gift, 5, 68.75

WINONA.—Chatfield, C.E., 32.50

MISCELLANEOUS.—Self-denial offerings, a woman sixty years old, 50 cts.; Mrs. H., 5; Anon, 25; Indiana, 5.85; Interest, 4.50; Merrill, Wis., Mrs. Corwith, 1.25; Ningpo, China, Irwin, Sidney and Sammy McKee, 1.40; Ottawa, Ill., Wood E. Finley Bd., 10.25; Jacksonville, Ill., Portuguese Ch., 23.60,

Mem'l Ch., Junior Partners, 30; Income real estate, 247.35; Anon, 86 cts.; Ret. by Dr. L., 15; (less 50, error) 320.56

Receipts to May 20, 1893.

BLOOMINGTON.—Bement, 3.35, Columbian off., 5; Clinton, 25; Gilman, 11; Rankin, Jr., C.E., 5, 49.35
CAIRO.—Cairo, 28; Tamaroa, 2, 30.00
CENTRAL DAKOTA.—St. Lawrence, Beulah Ch., 50 cts.; Woonsocket, 6, 6.50
CHICAGO.—Buena Park, Lake View Ch., Passover off., 12; Chicago, 1st, 43 35; 2d, 16; 6th, 34.16; Ch. of the Covenant, 4.56; Fullerton Av. Ch., 23.55; Jefferson Park Ch., 15; Evanston, Y.L.S., 450; Hinsdale, Mrs. E. C. Linsley, 3; Hyde Park, 54.19; Lake Forest, Y.P.S., 94.52; Oak Park, Pr. off., 22; Woodlawn Park, 25; Dr. M., 10.59, 807.92
DAYTON.—Oxford, Western Sem. Aux., 10.00
DENVER.—Denver, 1st Av. Ch., Bd. "16," 20.00
FT. WAYNE.—Bluffton, 2.00
FREEPORT.—Freeport, 1st, 25.00
GUNNISON,—Delta, 7.00
INDIANAPOLIS.—Indianapolis, 2d, Wm. S. Hubbard, 500.00
MATTOON.—Mattoon, Pr. off., 29.00
MINNEAPOLIS.—Minnehaha, Mrs. D. R. Greenlee, 2.05; Minneapolis, 5th, 6; Westminster Ch., 79.15, C.E., 60, 147.20
NIOBRARA.—Belmont, 1.40; Ponca, 11.74, 13.14
OTTAWA.—Plato, 16.00
PEORIA.—Altona, 2.50; Canton, 12.50; Galesburg, 8.50. C. E., 8.50; Green Valley, 7.67; Farmington, 12.50; Elmwood, 2.70; Delavan, 20; Ipava, 12.56; Knoxville, 10; Lewistown, 6.09; Oneida, 2.75; Princeville, 11.80; Washington, 5; Yates City, 1.36, 124.43
ST. PAUL.—St. Paul, Central Ch., C.E., 48.20
MISCELLANEOUS.—Carbondale, Ill., Busy Bees, 6.50; St. Paul, Minn., Mr. T. F. Brush, 3.40; Anon, 50 cts., Des Moines, Central Ch., 50, Interior Subscription rebate, 1; By sale of "A Brief Record," 60 cts., 62.00

Total for month, $1,897.74

Receipts to June 20, 1893.

BLOOMINGTON.—Champaign, 139; Onarga, Col.off., 5, 144.00
BOULDER.—Ft. Collins, Jr., C.E., 1.50
CHICAGO.—Chicago, 1st, Railroad Chapel, Y.L.S., 6.25; 2d, 128.78, S.S., 90; 3d, 200, Boys' Bd., 7.50; 4th, 51.11, C.E., 50; Ch of the Covenant, 13 72; Emerald Ave. Ch., C.E., 2; Campbell Park Ch., 2.15; Hinsdale, Mrs. E. C. Linsley, 1; Lake Forest, Mrs. S. J. Rhea, 5; Maywood, C.E., 5; Oak Park, C.E., 25, 587.51
DAYTON.—Oxford, Western Seminary, U.M.S., 15.97
DENVER.—Denver, Central Ch., 50 00
FORT DODGE.—Boone, 16.64; Burt, 3; Carroll, 12.61, C.E., 2.91; Dana, 6.02; Ft. Dodge, Girl's Bd., 7.50; Glidden, 10, Jr. C.E., 5; Grand Junction, 2.43; Jefferson, 22; Lake City, 10; Lohrville, 9.64; Plover, 7.98, 115.73
FORT WAYNE.—Bluffton, Whatsoever Bd., 5; Ft. Wayne, 1st, 26.96, S.S. 50, C.E, 15, 96.96
FREEPORT.—Freeport, 1st, Seed Sowers, 10; Rockford, Westminster Ch., 10; Winnebago, Bd., 4.75, 24.75
GRAND RAPIDS.—Grand Rapids, 1st, 10; Westminster Ch., 9.25; Ionia, 14, 33.25
LOGANSPORT.—Concord, 6.65; LaPorte, 18: Boys' Independent Circle, 6.25, C.E., 3; Lucerne, C.E., 4; Meadow Lake, 4; Michigan City, 7.07; Plymouth, 5.42: Remington, 4.09; Union Mills, C.E., 6, 64.48
MILWAUKEE.—Manitowoc, 3.55; Milwaukee, Calvary Ch., 33, Willing Workers, 5; Immanuel Ch., two little boys, 50 cts., C.E., 17; Ottawa, 1.55; Waukesha, 4.25; Pres. off., 6, 70.85
MINNEAPOLIS.—Minneapolis, Highland Park Ch., 12.93, King's Messengers, 15; Franklin Ave. Ch., 5; Bethlehem Ch., 6.95, C.E., 12.50; 5th Ch., C.E., 20.31, 72.69
OMAHA.—Blair, 1.50; Craig, 1.50; Omaha, Castellar St. Ch., 90 cts; Knox Ch, 5.11; S. Omaha, 3; Waterloo, 1.75; Lyons, 1 75, 15.51
PUEBLO.—Canon City, 1st, 6.30; Colorado Springs, Mrs. Geo. De la Vergne, 25, Mrs. Mary Rice of Honolulu, 45; La Junta, 3.60; Monument, 3.60; Pueblo, 1st, 12.50; Mesa Ch., Busy Bee Bd., 95 cts., 96.95
ROCK RIVER.—Alexis, 6; Ashton, 5.75; Centre Ch., 5; Dixon, 5, C.E., 6; Edgington, 15; Garden Plain, 2.25; Milan, 4.45; Millersburg, 5; Morrison, Willing Helpers, 5.40; Newton, 7, Earnest Workers, 4; Norwood, 4.88; Princeton, 19.30; Rock Island, Central Ch., 4.50; South Park Ch., 18; Broadway Ch., 4.75, Ruth's Bd., 6.25; Sterling, 14, 142.53
ST. CLOUD.—Willmar, 7.00
ST. PAUL.—St. Paul Central Ch., Y.W.S. 25.00
SPRINGFIELD.—Bates, 14.40; Sweetwater, Irish Grove Ch., 4.50; Jacksonville, State St. Ch., 61.20; Lincoln, 53 cts.; Macon, 12.50; Springfield, 1st, 25; 2d, 16; 3d, 7.05, 141.18
UTAH.—Salt Lake City, 61.50, Y.L.S., 1.50, 63.00
WHITEWATER.—Brookville, 3.75; College Corner, 6.05; Connersville, 25; Dunlapsville, C.E., 1.40; Ebenezer, 1.50; Greensburg, 75; Knightstown, 5; Lawrenceburg, 4.50, Y.L.S. 3 40; Richmond, 57.50, C.E., 10; Rising Sun, 10; Rushville, 12.50; Shelbyville. 30.25, 245.85
WINNEBAGO.—Marinette, 18.60; Oconto, 7, 25.60
MISCELLANEOUS.—Anon. 10.48

Total for month, $2.050.79
Total since April 20, $3,948.53

MRS. C. B. FARWELL, *Treas.*,
Room 48, McCormick Block,
Chicago, June 20, 1893.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for June, 1893.

BINGHAMTON.—Binghamton, 1st, 87.50; Cortland, 22.50; Waverly, 1st, 39.18, 149.18
BROOKLYN.—Brooklyn, Ainslee St., 7; 1st, 289.03; Franklin Ave., 7.15; Greene Ave., 4.23; Memorial, 31.50; 2d, 1.31; Throop Ave., 12.80; Westminster, 9.30; Junior C.E., 9, 371.32
EBENEZER.—Frankfort, 2.50; Ludlow, S.S., 4; Mt. Sterling, 2.50 9.00
HUDSON.—Chester, 11.82; Otisville, 9.88, 21.70
LOUISVILLE.—Kuttawa, 2; Louisville, Covenant, 3; Owensboro, 1st, 10, Praise off., 7, Rays of Light, 20; Shelbyville, 2, 44.00
MORRIS & ORANGE.—Morristown, South St., 150, Y.L.S., 75, 225.
NASSAU.—Glen Cove, 13; Hempstead, 33.75, Bd., 20; Huntington, 60; Newton, 15. 141.75
NEW YORK.—New York, Brick, 1.85; Central, 8; Emmanuel Chapel, Orange Cir., 41.24; West ch, 300, Miss Cook, Y.P.A. Bible class, 10, 361.09
NIAGARA.—Niagara Falls, 10.88; North Tonawanda, 12; Lewiston, 2, 24.88
WESTCHESTER.—Brewster, 4; Dobbs Ferry, 15; Mt. Kisco, 5; Mt. Vernon. 8.35; New Haven, 5; New Rochelle, 2d, 18.75; Peekskill. 1st, 100; 1st and 2d, 10; Sing Sing, 35; South Salem, L.B.Ass., 26.84, 227.94
MISCELLANEOUS.—Northfield, Minn., A Friend, 5.00

Total. $1,580.86
Total since April 1st, 11,173.88

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., New York City.

MRS. J. A. WELCH, *Asst. Treas.*,
53 Fifth Ave., New York City.

Error in Report, printed in May issue: Brooklyn, South 3d St., Y.L.S., 70, should read, from Aux., for the Helen M. White fund, 70.

Receipts of the Woman's Occidental Board of Foreign Missions to May 25, 1893.

LOS ANGELES.—Los Angeles, Immanuel Ch., Mae Bell Bd., 95, Mary T. Minor Bd., 18, Missionary Chips, 10. 123.00
MISCELLANEOUS.—Mrs. Nichols, San Pablo (self-denial), 3 00
Board rec'd at the "Home," 60, 63.00

Total, $186 00

Receipts to June 24, 1893.

BENICIA.—San Rafael. 24.25, Workers for Christ, 25.00; Santa Rosa, Mary Lyon Soc., 23.30, 72.55
LOS ANGELES.—Carpenteria, 1.50; Colton, 25; Coronado, 11.50, S.S.Bd., 25; Los Angeles, 1st, 19.60, Chinese Morrison Bd., 8.55; Immanuel, Mary T. Minor Bd., 1.15; Orange. 3; C.E., 8.15; Pasadena 1st, Kellogg Bd., 25; Calvary, Little Drops of Water, 1 50; Pomona, 14, Lucy Gordon Bd., 38; Rivera, S.S. Bd., 25; San Diego. 13.50; Santa Ana, 3.15; Santa Barbara, 18: Tustin, 7; Ventura, 4.65, 253.25
OAKLAND.—Alameda 1st, 25; Berkeley 1st. 22.50, C.E., 30; Danville, 6, C.E., 3; North Temescal, 4.15; Oakland 1st, 71.25, Jr. C.E., 7.01; Brooklyn, 75; Centennial, 3, S.S., 15, 261.91
SACRAMENTO.—Colusa, 5.25
SAN FRANCISCO.—1st, In His Name, 25, Ma Salaami, 2, Miss Latham's Cl., 6, Miss Reynold's Cl., 1.50; Lebanon, Boys' Brigade, 25; Trinity, Happy Thoughts, 2, Our Little Corner, 2, S.S., 8; Chinese "Home" Long Oke Bd., 13.35, 84.85
SAN JOSE.—Los Gatos, 3.30; San Jose. 2d. 33.65, 36.95
STOCKTON.—Fresno C.E., 3; Merced. 8; Modesto. Armor Bearers. 5; Stockton, 19.55, C.E., 3; Tracy, 1, 39.55
MISCELLANEOUS.—Board rec'd at "Home," 80; Contribution Box, 10.60, 90.60

Total for month, 844.91
Previously acknowledged, 360.87

Total since March 25, 1893, $1,205.78

MRS. E. G. DENNISTON, *Treas.*,
933 Sacramento St., San Francisco, Cal.

June 24, 1893.